The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 11.—WHOLE NUMBER 999.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, MAY 11, 1850. AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S " . . . . . . 8 "
4 P. M. on Fridays.
" CHURCH OF THE ANNUNCIATION, except Saturday, P. M., at 8 " " 6 "
" " " HOLY COMMUNION, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second serv Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... 9 A. M. and 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " " 5 "

Calendar for May.

12. Sunday after Ascension Day.
19. WHITSUNDAY. [Proper Psalms instead of the Psalms for the Day.]
20. Monday in Whitsun Week.
21. Tuesday " "
22. Ember Day.
24. " "
25. " "
26. TRINITY SUNDAY.

JUNE.

2. First Sunday after Trinity.
9. Second Sunday after Trinity.
11. St. Barnabas the Apostle.
16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter the Apostle.
30. Fifth Sunday after Trinity.

Poetry.

For the Churchman.

The Ascension.

Why cleave our feet to earth?
'Tis sin that nails them there.
The sinless Saviour, from the graves' new birth,
Soar'd unsupported through the fields of air,
And in our manhood's verity
Scaled the high ramparts of the inmost sky.

One moment, and He stood
A man 'midst other men,
Another, and on air upborne He rode,
As ev'ry eye shall see Him come again,
More buoyant than the rolling cloud
That hid Him from the upward gazing crowd.

See how from every wound,
In hands and feet and side,
Light gushes—and the rays His brow around,
Mark every thorn that pierc'd the Crucified,
Outshining the celestial frame
In the snow whiteness of its living flame.

Intent and rapt the gaze
Of awe for words too deep,
That views Him rising with a hush'd amaze
Higher than ever warring tempests sweep.
How in that hour of triumph seem
The cross and grave like structures of a dream.

But is the conflict o'er?
Hath Christ no warfare more?
Will Salem's sons their risen King adore,
And earthly pride before the Ascended bow?
Deem not that kings on bended knee
Will yet confess Him, men of Galilee.

Though the pearl gates unfold,
And crown'd archangels bend,
Before Death's Victor in the streets of gold,
And to God's light encircled throne attend,
They whom He died from Hell to save
Scorn His affection and His anger brave.*

His costly sacrifice,
His offering Divine,
His Blood's atoning merit above price,
He goes to plead before His Father's shrine,
Our great High Priest, whose heart can feel
Communion deep with human woe and weal.

On earth He leaves His Cross,
Around whose banner sign,
The wave-like hosts of evil rage and toss,
Vainly contending with its pow'r benign;
Fast rooted in the Eternal rock
The Cross sustains unmoved the tempest's shock.

Beside it bending low,
With thoughts of Him on high,
Await His coming—for He cometh—Lo!
Wrapt in the clouds of Heav'n, He draweth nigh!
But who His coming shall abide?
Who will not wail before the Crucified?

Waddington. J. H. H.

Selected Matter.

From the Bishop of Exeter's Letter to the Archbishop of Canterbury.

(Continued.)

THE 57TH CANON AND ACT OF UNIFORMITY.

My Lord, after this (which may by many be thought tedious and minute) inquiry into Mr. Gorham's heresies, and the manner in which the Judgment deals with them, I turn to other matters. And here it is impossible not to be struck with the absence of certain things, which it were natural to expect in such a document. We find no statement—or very little—of the arguments of Counsel, and, what is still more extraordinary, absolutely no notice whatever taken of the grounds of the Judgment of the Court below. The fact that there was such a Judgment, and that it was appealed from, is indeed mentioned, but that is all. Now, with every possible feeling of respect for the learning, the acuteness, and the other high qualities of the Judicial Committee, I must say, that when both Judgments are read and compared, few will be disposed to think that the learned persons who pronounced the final Judgment had any right to treat the Judgment of Sir Herbert Jenner Fust with disrespect.

But these omissions are of much less moment than that on which I must next remark.

Will it be believed—is it to the honour of the Judges that it can be said—that two main laws, one of the Church, a Canon of 1604, the other, no less a statute than "the Act of Uniformity"—though they have the most direct, palpable, aye, and I will add *conclusive*, bearing on the matter in issue—were passed over by the Judges as if no such laws were in existence? But was the attention of the Court called to them by the Counsel? My Lord, even if it were not, I must think that such a law as the Act of Uniformity, one of the fundamental laws of the land (so we have a right to call it, for it is so called in the Articles of Union with Scotland), ought not, in such a case as this, to have been, as it was, absolutely ignored.

But the truth is, that both those laws had been *pressed* on the Court's attention by the Counsel for the Respondent—the Canon by Mr. Badeley, the Act of Uniformity by Dr. Addams. Of their importance in the decisions of the cause, we shall be better able to judge if we first look at the grounds taken by the Court, on which its judgment was founded.

"If there be any doctrine on which the Articles are silent or ambiguously expressed, so as to be capable of two meanings, we must suppose it was intended to leave that doctrine to private judgment, unless the Rubrics and the Formularies clearly and distinctly decide it. If they do, we must conclude that the doctrine, so decided, is the doctrine of the Church. But, on the other hand, if the expressions used in the Rubrics and the Formularies are ambiguous, it is not to be concluded that the Church meant to establish indirectly, as a doctrine, that which it did not establish directly, as such, by the Articles—the Code avowedly made 'for the avoiding diversities of opinions, and for the establishing of consent touching true religion.'"

My Lord, no one will dispute the soundness of the principle here laid down. Let us look to the manner in which it was carried out.

In examining the Articles, the Court does not apply itself to a consideration of the terms in which they are expressed, but does little more than institute a comparison between them and the Articles of 1536, and King Henry VIII.'s Book entitled a 'Necessary Doctrine,' &c.

Now this is not a very usual, nor, I must take leave to say, a very satisfactory, way of dealing with such matters. The ordinary course, of first examining the document itself which is to be construed, and afterwards, if its language be ambiguous, having recourse to other documents to explain, would, I submit, have been more likely to lead the Court to a right interpretation. But such was not the method adopted in the present instance. The Judicial Committee, caught apparently by the sound of "*Articles* of 1536," jump to the conclusion that this was the document which must afford them the best means of ascertaining the meaning of what may be doubtful in the *Articles* of 1552 and 1562, because, as they were pleased to assume, the Articles of 1536 were the foundation of those of the latter date.

My Lord, I must express my astonishment that neither your Grace, nor either of the Prelates associated with you, corrected so very unfounded an imagination of the learned Judges. It is unfortunate that you did not tell them, that the Articles, so called, of 1536, were framed altogether *alio intuitu* from those of 1562. The former were of a popular character, drawn up, as is distinctly expressed, for that purpose.

The latter were merely for the Clergy—conceived in language of a technical, theological character—well known, at the time in which they were framed, to have reference to the words of other Confessions of Faith of other reformed communions, especially of the Confession of Augsburgh; to which, in their general tone of doctrine, and often in words, they bear a very close resemblance. Now, it is to these Confessions of Faith, unknown probably to the Judicial Committee, but well known to the advising Prelates, that attention ought to have been given in the first instance, in order to interpret what may be doubtful in the language of our Articles. The twenty-fifth, that "of Sacraments," is, in some of its main terms, identical with that of Augsburgh; but with a most remarkable insertion, proving irresistibly the high and Catholic tone of doctrine which our own Church assumed and declared on this main particular of Christian Faith.

My Lord, your Grace knows that the Article "de usu Sacramentorum," in the Confession of Augsburgh, is content with saying, "Quod Sacramenta instituta sint, non modo ut sint notæ professionis inter homines, sed magis ut sint signa et testimonia voluntatis Dei erga nos, ad excitandam et confirmandam fidem in his, qui utuntur, proposita:" whereas our own twenty-fifth Article, *adopting these very words*, inserts a clause which expresses the especial, the essential, the distinctive characteristic of Catholic teaching on this point, as held by all antiquity, and by every branch of the Catholic Church, from the times of the Apostles to the sixteenth century. Sacraments are not merely "signa et testimonia," as described by the Article of Augsburgh; but they are "*certa* quædam testimonia et *efficacia* signa *Gratiæ* atque bonæ in nos voluntatis, *per quæ invisibiliter ipse in nobis operatur*, nostramque fidem in se non solum excitat, verum etiam confirmat."

The same great truth is set forth in our Catechism, which, being an expression of our Church's teaching, equally authoritative with the Articles, and *of a later date*, was the most obvious, and would, I submit, have been incomparably the fittest, document to explain what might be doubtful to the Judges in the Articles themselves. In that Catechism, the same great truth, I repeat, which distinguishes our teaching in the Article "of Sacraments," is thus still more clearly expressed. A Sacrament is "an outward and visible sign of an inward and spiritual grace given unto us" (*i. e.* it is not a *natural* sign), "ordained by Christ himself, as a means whereby we receive the same" (invisible grace), "and a pledge to assure us thereof" (that is, of our receiving it).

This, my Lord (as your Grace well knows), is the doctrine of the Church of England, expressed in her twenty-fifth Article and in her Catechism, respecting the Sacraments. This is the doctrine which, as your Grace also well knows, Mr. Gorham expressly contradicted in respect to Baptism. By saying that the grace of that Sacrament, "a death unto sin and a new birth unto righteousness," is not received in or through that Sacrament, but must be received previously through a prævenient act of grace on God's part, he affirmed an awful heresy, distinctly pronounced by the Church to be such; for which I rejected him as unfit—for which, had I not rejected him, I should have abandoned my duty, not merely to the Church, but to its divine Head. Will your Grace deny any one single portion of what I here say? If you will, deny it openly before the Church. If you will not, tell the Church, whose highest functionary you are, why you did not endeavour, at least, to correct the Lay Judges, whom you were summoned by your Queen to advise in matters of spiritual learning—tell us why you permitted them to deceive themselves so grossly—tell us, above all, why you joined them in giving such Judgment to the world.

My Lord, much remains to be said; but I have not time to say all. Some things I must notice.

I have charged the Judges with having wantonly, and in spite of warning, omitted to give attention to a conclusive Canon of the Church on this matter—it is the fifty-seventh Canon of 1603. They were bound to notice it; they were bound to submit their own private opinions to it; they were bound to regulate their judgment by it; for they sate as an Ecclesiastical Court to administer the Ecclesiastical Law, of which this Canon is, in this cause, a most material part. For neglecting it—for deciding in contempt of it—I scruple not to say, whatever may be the legal consequences of so saying of such men, that they were guilty of a grievous violation of their plain duty.

The Canon says, "The *doctrine* of Baptism is sufficiently set down in the Book of Common Prayer to be used at the administration of the said Sacrament, as nothing can be added to it that is material or necessary." The Judges virtually say that there is no doctrine of Baptism in those offices by which it is administered. Till they can erase that Cannon from the code of the Church, they must be content to hear that they have given a Judgment on grounds directly contradictory to the law of the Church.

My Lord, I have heard it said that although this Judgment is not absolutely conclusive, yet it is a precedent, which every inferior Court will be bound to follow, and which even the highest Court will be bound to respect, and not, except on the plainest grounds, hereafter to supersede.

I deny that it is a precedent; technically it may be called so, but morally and really it is not a precedent, but a *warning*—a warning to future Judges to be content with doing their duty as *Judges*, which duty is to administer, not to make laws; to beware of listening to clamours from without, or timid caution from within, that the consequences of a strictly right decision would be to introduce confusion in the Church, and, it may be, into the State; to drive hundreds of conscientious men out of the Ministry—to shock the feelings and oppose the prejudices of a large and valuable portion of the Laity of the Church.

My Lord, the Judges had no right to be moved by any such considerations. But, in truth, the danger was visionary; the cry, if honest, was unfounded. There are not, I venture to believe—for so it has, I understand, been publicly declared by one who was, at first, the loudest and most prominent in raising the cry—there are not probably six men, calling themselves Churchmen, who partake of Mr. Gorham's special heresy.

But I must return to the consideration of one or two remaining points.

The first which I will notice is the following, I will not say contemptible, but (considering whence it proceeded) most amazing specimen of, I cannot call it, reasoning. After remarking that the Article of "Baptism," in 1536, says, that infants receiving Baptism are saved *thereby*, it cites the first Rubric at the close of the office of Public Baptism: "It is certain *by God's word*, that children which are baptized, dying before they commit actual sin, are undoubtedly saved;" and the Judgment thereupon gravely pronounces, "but this Rubric does not, like the Article of 1536, say that such children are saved *by Baptism*."

My Lord, where is this Rubric found? Immediately after the office, in which several portions of *God's word* had been cited: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "Almighty God of His great mercy did save Noah and his family in the Ark from perishing by water, and also did safely lead the children of Israel His people through the Red Sea, figuring thereby His holy *Baptism*; and by the baptism of His well-beloved Son Jesus Christ in the river Jordan, did sanctify water to the mystical washing away of sin." Again, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God; verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." It is, I say, after these citations of God's Word, and after the office itself had declared that the baptized child *was regenerate*, after, in the same office, the thanks of the Church are given to God, that it had *pleased Him to regenerate this infant* with His Holy Spirit, to receive him for His own child by adoption, and to incorporate him into His Holy Church—it is *immediately* after these words that the Rubric declares, "It is certain by God's word, that children," which have received such mighty promises and blessings, in other words, "which have been *baptized*, dying before they commit actual sin, are undoubtedly saved." And upon this Rubric this Judgment remarks, that it does not say that children which are baptized, dying in their infancy, though undoubtedly saved, are saved *by Baptism*. How then, and by what, are they saved? But I cannot argue such a matter. Suffice it to say, and I say it with a bitterness of feeling which I will not dissemble, that such is "the *Judgment*" of the Lord Chief Justice of England, of the Master of the Rolls, of one of the most eminent Barons of Her Majesty's Court of Exchequer, of the Chancellor of the Diocese of London, and of a Right Hon. and learned man, whose name is more exalted than any title of office or dignity could make it; and that this Judgment has been adopted and sustained by the Lord Archbishop of Canterbury and the Lord Archbishop of York.

I turn to something else; be it what it may, it must be a relief. It shall be the *charitable hypothesis*, on which we are told, that all the declarations of the blessed efficacy of Baptism in the Church's offices must be construed.

Then, my Lord, permit me to ask, what are the declarations in those offices on which the Rubric we have just read are founded? If all is a mere charitable figure, what is it to which you subscribe your "assent and consent" in that "Rubric? on what, I repeat, do you found it?

True it is, as I have said already, all Common Prayer must be framed on the principle that those who join in it are in a state of acceptance with God. And why? Because Common Prayer is part of the Communion of Saints. Because the Congregation, be it large or small, is "gathered together in Christ's name"—that is, as members of Him. And when and how were they made His members? When and how were they entitled to admission to the Communion of Saints? In and by Baptism. And are we then to be gravely told, that the phrases which declare, in the most absolute terms which the wit of man can devise, that infants are in Baptism so made members of Christ, so born anew by spiritual regeneration, are mere words of charity and hope—and not of faith? This, too, I will not here argue: but I will refer to the argument (if courtesy require us to call it by such a name) of the Judicial Committee. It seems that a portion of the Book of Common Prayer can be found in which all will agree that the Church speaks only in the sense of charitable hope—"at the burial of the dead." True, my Lord, but there is one slight distinction in the two cases. In the offices of Baptism of Infants the Church speaks in absolute, categorical, direct terms; in that of Burial, it professes to use the language of *hope*. Oh, but we are told, the hope there named is in one instance called "sure and certain hope"—and therefore, the *hope* elsewhere spoken of in the same office, though it have not the same qualities of "sure and certain" expressed, must be understood to be the same. In other words, when the Church speaks, in the language of the Creeds, of the "sure and certain hope of the resurrection to eternal life" of those for whom that blessed resurrection is "prepared of the Father"—it means nothing more *sure and certain*, than is meant when we pray "that when we shall depart this life we may rest in Christ, as our hope is this our brother doth." My Lord, this, too, is a point which I cannot argue. But I must express my utter astonishment that your Grace assented to the Judgment which declared it.

I am scarcely disposed to treat with more respect what, however, is characterized by the Judgment as "*conclusive*." "Forasmuch as it has pleased Almighty God to *take unto Himself* the soul of our dear brother here departed." My Lord, the noble and learned Judges seem to have seriously believed that this is thanking God for taking the soul of the departed to live for ever in the beatific presence. Why did not your Grace undeceive them? why did you not tell them that this is merely the application of a text of Ecclesiastes, which says of every man, be he good or bad, that while the spirit of a beast goes downward to the earth, the spirit of a man goes upward—*i. e.* as our Church has explained it, has ascended to Him who made it?—But "we *thank* God for the death of the departed—though death, if he died an impenitent sinner, must seal his doom of everlasting damnation—a matter which cannot be an occasion of *thanks*giving—it must therefore be understood as a charitable declaration that the deceased died in a state of Grace." My Lord, I am sure your Grace agrees with me, that this is by no means a necessary consequence. If he departed in an impenitent state, we may and ought to think that he was nevertheless taken away in mercy—that his case was lost—that if life had been continued to him, he would have added sin to sin, and so would have been sunk in deeper perdition.

My Lord, on this subject—on the terms in which the "order to be read at the Burial of the Dead" is conceived—one further word is necessary—not for the satisfaction of your Grace, but for the information of others. The Burial Service was designed by the Church, when she was able to exercise that discipline, the want of which we now solemnly deplore. That, being designed for such a state of things, it is often found incongruous in our present unhappy case, cannot surprise us. But surely it is most unreasonable to argue from such an incongruity to the disparagement of other services, where no such observation is applicable. I quit this subject—with one remark which makes the Burial Service more germane to the Judgment in this Cause, than any part of the Service itself. In the Rubric there is an express prohibition—as your Grace knows—of the use of that Service over the corpse of any who dies *unbaptized*: such a person is declared to be in the same class with those who are cut off from the Church by sentence of excommunication—and those who have cut themselves off by wilful self-destruction. Can it be necessary for me to draw out the inference in words?

But to look a little more closely into "this Charitable Hypothesis." What is the object of Charity in *judgment*? Surely the actions, internal or external, of others—not what is done *to* them, but what may have been done *by* them. To say, "Seeing now, dearly beloved brethren, that this child is regenerate," is to say of him that God has wrought a mighty work in him—has made him to be "born anew of water and of the Spirit." Whether God has wrought such a work is a question of fact, on which no serious mind would dare to speak thus positively without sufficient warrant. The Church declares that we have such warrant in the words of Scripture, which she cites in the offices of Baptism of Infants; and she requires us, therefore, to speak accordingly. *Faith* has here much to exercise it; but *not Charity*, except indeed in rejoicing at the great benefit thus given to the unconscious babe.

Again, let us look to the declarations to be made by the child in the Catechism: "In Baptism I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven; He hath called me to this state of salvation."—Now, what has Charity to do with these declarations, to be made by the child concerning his own state? They are either true or false; if true, the Church does well in teaching him to know his high privileges, since they must carry with them corresponding duties—the first of which is humble thankfulness to the Divine Giver; but if false, the Church begins her education with teaching her children to use towards God the language, not of truth, but of falsehood, combined with the most hideous presumption.

I must now say something of *the Act of Uniformity*, of which, utterly disregarded as it was in the Judgment, your Grace will, I am sure, agree with me, that it contains a very main part of the law, which ought to have guided that judgment. This statute is the acceptance by the laity, accompanied by a parliamentary sanction, of the Church's Canon which settled the present form of the Book of Common Prayer. It is therefore the law both of the Church and of the State; and the real import of that Act must be conclusive in all matters which fall within it. In seeking to ascertain the proper construction to be put upon it, the first consideration ought to be given to the statute itself. And there, in the recital, we are told, that "for settling the peace of the Church, and for allaying the present distemper, His Majesty had granted his Commission, under the Great Seal, to certain Bishops and other Divines, to review the Book of Common Prayer, and to *prepare* such alterations and additions as they thought fit to offer." We are next told that "His Majesty afterwards authorized and required the Convocations of both provinces to review the Book of Common Prayer, and after mature consideration to *make* such alterations and additions in the said Book as to them should seem meet and convenient." It further says, that they had accordingly made some alterations, and His Majesty calls on Parliament to join him in giving legal sanction and authority to the same. The Act of Uniformity gives that sanction and authority accordingly. It does more; it requires every one admitted to the Ministry of the Church openly, publicly, and solemnly to read the Morning and Evening Prayer before the congregation in God's house assembled, and after so reading to declare his unfeigned assent and consent to the use of all things in the said Book contained and prescribed, in these words, and no other: "I, A B, do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book, intitled the Book of Common Prayer," &c. The omitting for the space of two months so to read and so to declare assent and consent, is a forfeiture *ipso facto* of the benefice to which he has been inducted.

Now respecting this declaration it is necessary to make one or two remarks. It was required for the first time by this statute. *Subscription* to the book, with a declaration that it contained nothing contrary to the Word of God, had been required before.* But such subscription and declaration had been found ineffectual to secure a faithful adherence to the doctrine, and a loyal observance of the directions of that book. In a petition to King James I. on his first coming to the throne, presented with the names of a thousand Ministers (thence called the Millenary Petition), it was stated *inter alia*, "although divers of us that sue for Reformation have formerly, in respect of the times, subscribed to the book, some upon *protestation*, some upon *exposition* given them, some with *condition*, rather than the Church should have been deprived of their labor and ministry."

This petition sufficiently shows the feeling of a powerful party among the Ministers of the Church towards the Book of Common Prayer, in the beginning of the reign of King James I. That same feeling continued and extended itself during the remainder of that and the following reign—that it wrought a wide-spread disaffection towards the Church, even among the clergy—and that it was among the most powerful causes of the disorders which, for a while, overturned both Church and State—is a matter of history so notorious that it requires only to be mentioned, as the reason for the introduction of the stringent form of declaration prescribed in the statute of which we are speaking. Fatal experience had shown the insufficiency of subscription, and of a mere obligation to use the book. The only security for the faithful use of it was "assent and consent" to all that it contained, and such security was given by the statute.

I have dwelt on this point because, as your Grace well knows, a construction has recently been put on this Declaration by persons who, in the ordinary intercourse of life, are probably honest men, which, I am quite sure, has been received by your Grace with the same disgust as by myself. It is said, "With respect to the Book of Common Prayer, there is required only subscription to a declaration that 'it containeth nothing contrary to the law of God, and may *lawfully be used*.' The words of the declaration required by the Act, standing alone, and independent of the context, might seem indeed stronger than the words of the Canon. But the context entirely does away with such a notion, for it *expressly restricts the meaning of the words* (assent and consent) *to the use of the book*."

My Lord, I here cite these words, not for the very idle purpose of exposing their weakness, no less than their wickedness, but—1st. As a proof that there is among the Ministers of our Church at this day a spirit which requires the faithful exercise of vigilance in all among us who have consented to undertake the high office of Bishops in the Church. But I have cited it, 2ndly and principally, in order to show that this party feels that the *plain*, the direct meaning of the Book of Common Prayer is opposed to some of their own favorite tenets.

This observation is most relevant to the matter on which we are now engaged—the doctrine of the Church, as expressed in the Book of Common Prayer, on the efficacy of Baptism. The Act of Uniformity gives full authority to that doctrine there expressed. Does it furnish us with any direction, as to any quarter to which we may resort, in case of any difficulty in the construction of any part of it? Yes: it enables us to ascertain the sense in which that book is sanctioned by the Legislature, by telling us by *whom*, after *what* consideration, and *in what sense* it was "made." It was "made" by *Convocation*, after having been "prepared" by *twelve Members of the Upper House*, and many leading Members of the Lower House, after a long and very minute discussion of many portions of it, with the heads of the Nonconformists who sought very important alterations in it. This discussion was holden with the authority of a Commission under the Great Seal; the terms of which Commission required that the Commissioners should "certify and present to the King, in writing under their hands, the matters and things whereupon they shall so determine for his approbation."

This, my Lord, was done; and we have, as solutions and determinations," so presented to the King, in the document commonly called 'the Savoy Conference." It would probably be impossible to produce another equally clear authority for the meaning of the Legislature, the *animus imponentis*, in the case of any other Statute which can be named. Whatsoever particulars, therefore, are clearly laid down in the Acts of that Conference must be held to be an authoritative exposition of any words of the Book of Common Prayer, on which those Commissioners have pronounced plainly, if the proper construction of such words shall be brought into question.

Did they so pronounce on any of the words in the offices of Baptism? If they did, what they pronounced must be taken as the proper construction of those words, and must, therefore, so far as they go, be held to declare the *doctrine of the Church on Baptism*, according to the Law of the Church in the 57th Canon.

It appears that the Nonconformists had desired—

1. That Ministers "may not be enforced to baptize the children whose parents are notoriously sinful, until they have made due profession of repentance."—Cardwell, Conf. 323.

The Bishops answered, and the determination was reported accordingly: "We think this very hard and uncharitable, to punish the poor infants for the parents' sakes, and giving also too great and arbitrary a power to the Minister to judge which of his parishioners he pleaseth atheists, infidels, heretics, &c., and then in that name to reject their children from being baptized. Our Church concludes more charitably, that *Christ will favorably accept every infant to Baptism*, that is presented by the Church according to our present order. And this she concludes out of Holy Scripture, as *You may see in the office of Baptism*, according to the practice and doctrine of the Catholic Church (Cypn. Ep. 59, Aug. Ep. 28, et de Verb. Apost. Serm. 14."—355.

2. The Nonconformists (324) excepted to the phrase, "May receive remission of sins by spiritual regeneration," in the 2nd prayer before Baptism.

The Bishops answered (356), "'Receive remission of sins by spiritual regeneration.' Most proper: for *Baptism is our spiritual regeneration*.' (St. John iii. 'Unless a man be born again of water and of the Spirit,' &c.); and by this is received remission of sins, Acts ii: 'Repent and be baptized every one for the remission of sins.' So the Creed, 'One Baptism for the remission of sins.'"

3 In the prayer after Baptism, 'That it hath pleased Thee to regenerate this infant by thy holy Baptism," the Nonconformists objected (325), 'We cannot in faith say that every child that is baptized is regenerated by God's Holy Spirit; at least, it is a disputable point, and therefore it may be otherwise expressed."

To this the Bishops answered (356), "Seeing that God's Sacraments have their effects, where the receiver doth not 'ponere obicem,' put any bar against them (which children cannot do);—we may say in faith of every child that is baptized, that it is regenerated by God's Holy Spirit."

I strengthen these determinations respecting what is taught in the offices of Baptism, by reference to similar determinations as to the Catechism.

4. The Nonconformists (328) took exception to the 3rd answer, "In my Baptism, wherein I was 'made a member of Christ,' &c." saying, We conceive it might be more safely expressed thus, wherein I was *visibly admitted into the number of* the members of the children of God, and the heirs (rather than the 'inheritors') of the kingdom of Heaven."

Answer of Bishops (357), "We conceive this expression as safe as that which they desire, and more fully expressing the efficacy of the Sacrament according to St. Paul, the 26th and 27th Gal. iv., where St. Paul proves them all to be children of God, because they were baptized, and in their Baptism had put on Christ; 'if children, then heirs,' or, which is all one, inheritors."

5. To question 19, "What is required of persons to be baptized?" A. Repentance, &c.;—and question 20, "Why then are infants baptized," &c., the Nonconformists said, "We desire (p. 326) that the entering infants into God's covenant be more warily expressed, and that the words may not seem to found their Baptism upon an actual faith and repentance of their own; and we desire that a promise may not be taken for a performance," &c.

The Bishops answered (357), "We desire that the entering of infants," &c. "The effect of children's Baptism depends neither upon their own actual faith and repentance (which the Catechism says expressly they cannot perform), nor upon the faith and repentance of their natural parents or proparents, or of their godfathers or godmothers; but upon the ordinance and institution of Christ. But it is requisite, that when they come to age, they should perform their conditions of faith and repentance, for which their godfathers and godmothers charitably undertook in their behalf."

My Lord, in these determinations, I affirm, for the reasons which I have given above, that we have a clear statement of what was the mind of the Convocation, and therefore of the Parliament (which simply accepted its decision), respecting the doctrine concerning Baptism, in *the offices of Baptism*, which is, I repeat, the doctrine of the Church, as declared by the 57th Canon. Now, this was the *Law*, which the Judicial Committee were bound both to recognise, and to carry out in their Judgment; and, because they absolutely shut their eyes against it (for, in this instance, nothing of Justice is seen but her *bandage*), I appeal from this legally supreme court to another and a higher tribunal.

(To be continued.)

* It had been required and practised before the Canon of 1604.

Communications.

For the Churchman.

Mr. Editor: In common with many other Connecticut Churchmen, I have felt shame and indignation at the attempts with which certain correspondents of the Calendar have sought to injure the Rev. Dr. Jarvis in the estimation of the Diocese.

We find one of these recently alleging that Dr. Jarvis has given his entire approval to the statement that the sentiments of Bishop Ives are in substantial harmony on the subject of Absolution with those of the "Voice from Connecticut;" although every reader of this pamphlet knows that it was intended to counteract the excesses, real or supposed, of Bishop Ives; and consequently that it was impossible, for Dr. Jarvis to approve of sentiments, the spread of which he was endeavoring to arrest.*

In this same article the Calendar says, speaking of the "Voice from Connecticut;" "One thing, however, appeared evident, that the author intended to give the impression, that the Clergy of Connecticut, at the time of the adoption of the present Book of Common Prayers, disliked that book exceedingly." What are we to think will publish a declaration like this? Dr. Jarvis states only an historical fact, (known for substance to every one who knows anything of the early history of our Connecticut Church) that the clergy of the Diocese were dissatisfied with certain alterations which were made in the English Prayer Book; and he instances from personal knowledge and the testimony of his venerable father, some particulars of this dissatisfaction: he comes forward with this statement at a critical juncture, at a personal sacrifice, and for no other purpose than to show that the ground originally favored by the Diocese furnishes the most effectual safeguard against the vagaries of Popery; and yet for doing this he is held up in the heart of the Diocese and by the organ of its Bishop as a calumniator of its former Bishops and clergy; as one *who evidently intended to give the impression* that they *disliked the Prayer Book*; disliked it *exceedingly*. Certainly the man who penned this article, and the paper which published it, are capable of distinguishing between certain minor features of the Prayer Book, and the Prayer Book itself; they cannot to this extent at least, plead imbecility and ignorance in their excuse: what then was the motive which could induce them, the one to write, and the other to publish this most unfounded and injurious asssertion?

But perhaps the most offensive parts of this piece are the direct insults which it offers to Dr. Jarvis. I do not refer to the writer's declaration that his "own impression has been that the 'Voice' gave an uncertain sound in regard to the only important point in question—the soundness of Bishop Ives in regard to absolution;" for the man who is full to bursting of a "point," which by his own showing is not mooted in the "Voice," and prates about it as the "only important point" for the "Voice" to decide, is chargeable not so much with an insult (which implies a malicious motive) as with the impertinence and obtrusion of an everlasting busy-body. Neither do I refer to the queries: "Is it possible that the author has dealt treacherously with his friends, deceiving them under ambiguities of speech?" and has the author then been led into a trap, by an expert dialectician and constructively denied what he had before positively affirmed? For these are merely insinuations of falsehood which the writer dared not affirm, and if insults, the motive which makes them such is concealed in the writer's breast and cunningly veiled from the scrutiny of others by the interrogatory form in which they are put. But the insults to which I allude, and in which the motive is apparent, are contained in the following paragraph:

"Perhaps it would have been more appropriate to have directed this communication to the author himself, which I should have been disposed to do, had he not given the public notice that they must 'excuse him from farther explanation or defence of his pamphlet.' Still, though I would not willingly 'interrupt the great work in which he is engaged,' I should be glad to hear the explanation of one who can 'vindicate the firm, steady and conservative character of this Diocese better than any man living.'"

The man who penned this paragraph, and the paper which published it, knew that in declining to be drawn into a public controversy, Dr. Jarvis did not refuse to give explanations of his pamphlet in private to any person who had the right to ask them. They well knew, from his characteristic urbanity and kindness, that he would have been most ready and glad to have given in a private way, any explanations that might be asked of him with an honest intention and for a good end. To fling at him his own words therefore; to put on them a construction which they were evidently never intended to bear; (a construction which insinuates that the desire to be excused from further explanation and defence was prompted by conscious inability to make them)

and then to make this sinister construction of his language a reason for a public assault on him, is as cool an insult as can well be perpetrated by men who have the benfit of a gown and surplice to distinguish them from a small lawyer and a Puritan. If the man who wrote the piece and the paper which published it, were really unwilling to interrupt Dr. Jarvis in his arduous labors, why did they not say so in plain terms? Why quote his own words with a fleer at the "great work" in which he is engaged, but to taunt him with vanity and duplicity in overrating his labors on one subject, that he might make them a cover for his weakness and inability to give explanations on another?

Again; Dr. Jarvis says in the "Voice from Connecticut;" "I have said that I owe it to the Diocese of Connecticut. Trained up at the feet of one who was the intimate friend of Bishop Seabury, and his successor in office: of one who took a prominent part in the transactions of that agitated period from 1764 to 1813: of one who as secretary of the clergy, conducted the correspondence of Connecticut with the Hierarchies of England and Scotland, and with Bishop Seabury during his absence: one who was proctor for his brethren in the conciliatory Convocation of 1789, an original signer of its constitution, and employed in the revision of the Prayer Book: I have felt that I could vindicate the firm, steady and conservative character of the Diocese better than almost any living man." The last clause of this sentence, taken in connexion with what goes before, conveys no sentiment inconsistent with modesty, and Christian humility. The author speaks, it is true, of his own ability, but not in such a way as to arrogate to himself any personal superiority of talents or of learning. He refers it simply to the circumstances in which the Providence of God has placed him; and he piously and reverently assigns these circumstances as a reason why he should discharge to the Church a *duty*, which *they* had peculiarly fitted him to discharge. A man who dabbles in antiquarian matters and in everything else, and fancies himself an oracle on all subjects, may not understand why these circumstances qualify Dr. Jarvis to vindicate the character of Connecticut any better than himself; but they are nevertheless a very just reason why Dr. Jarvis should feel himself peculiarly fitted for the duty. Take the author's opinion of his fitness, however, apart from the grounds which he himself assigns for it, and it becomes a piece of vain boasting. For what purpose, then, have the Calendar and its correspondent wrested the last clause of the sentence from its legitimate connexion, and put it in inverted commas, except to point at Dr. Jarvis, with the finger of vulgar ridicule, as a man actuated by vanity, arrogance and self-conceit? The design is too apparent to be mistaken. The whole passage is insulting, not only as to the matter of it, but as to the motive too, which is plainly betrayed.

Dr. Jarvis's reputation is too high, and too firmly established, to be affected by the Calendar and its squibs; and he has, I am sure, too much respect for himself to be moved by them. It is not for his sake but the Calendar's that I write. I wish the conductors of that Journal to understand that there are men in the Diocese who despise their equivocal course; who demand some more solid proofs of Churchmanship than an incessant ringing on the names of Hammond and Taylor and Ken; who are simply disgusted with seeing these names, from week to week, coupled as if by the blunder of a printer, or the ambition of a novice, with sentiments inherited from Owen and Baxter and Ridgely: and who are sick of the hypocrisy which garnishes the sepulchres of the dead, only that it may murder the reputations of the living. Plain words are sometimes necessary to bring men to their senses; and that these may have a good effect on the Calendar is the sincere wish of

A CONNECTICUT CHURCHMAN.

*Since writing the above, I have seen the letter of Dr. Seabury in your last number, [April 20] from which also it appears that no such statement has been made or approval given, as is pretended in the Calendar.

For the Churchman.

The Anglican and American Church, a Faithful and Tender Mother.

LETTER II.

Rev. and Dear Sir,—I proceed, according to the best of my feeble ability, to vindicate the Anglican and American Church from the dark imputation which is in danger of being fastened upon Her,—more, however, as is so generally the case, from the *weak apologies* of Her faint-hearted sons, than from the assaults of her open foes,—that she is almost, if not quite, incapable of nurturing Her children to exalted degrees of holiness. Now, this I hold to be a very foul, as well as unfilial slander, arising from a sort of sickly religious sentimentalism.

What are the proper means of holiness? Meditation, prayer, confession, absolution, almsdeeds, fasting, with self-denying zeal for God and our Brother, sound instruction, and the frequent reception of the Holy Communion. Now, does not our branch of the Church amply provide for all these? Let us see. She invites to "holy meditation," and gives the most profitable subjects therefor, by Her numerous festivals. Her daily morning and evening Service provides Her members not only with the continual means of most acceptable worship, and being public, it is also the Communion of Saints, but is accompanied also with far more of the "sound instruction" of the Inspired Word, than is, or as we believe, ever was enjoyed by any portion of the Church of Christ.

The Confession and Absolution, twice in each day, which is provided for in this Public Service, is a privilege which is also confined, so far as we know, to our reformed Catholic Church.

The controversy respecting the acceptableness of that Confession, and the validity of that Absolution, I, at present at least, leave to others. The simple of heart, who are rightly instructed, will doubtless find them means both of comfort and *salvation*. The promise is absolute, that, "if we confess our sins, He is faithful and just to forgive us our sins;" and Scripture and reason alike teach us, that that confession is not the *less* acceptable because it is made before God and our Brother, rather than in secret. So the power of the "Remission of sins" is inalienably given to the Successors of the Apostles, and assuredly that remission will not be the less real and complete to the individual penitent, because the Ambassador of Christ humbly leaves it to His Divine Master,—who *alone* is the Searcher of all hearts,—in connection with the individuals themselves, to decide who is worthy to receive "their peace," even the forgiveness of sins; as God, and the individuals concerned, can only truly know whether their confession was of feigned lips, or proceeded from really penitent or believing hearts;—to all such, however, I repeat, the Absolution will be not the less perfect because it is public and given at once to all the Faithful there assembled. To me, dear Sir, it seems that this one holy privilege of daily morning and evening "Remission," since nothing deepens piety equally with the peace arising from forgiving love, should out-weigh, to the truly devout, ten thousand minor aids to growth in grace, did they really exist, which we utterly deny, in greater abundance in the Romish or any other communion, and should prevent their forsaking her, even independently of the positive and ruinous sin of the act, which must ever stop all faithful Christians from doing so.

Besides, let it never be forgotten by those who mourn in secret for consolation and an undefiled conscience, that the Anglican Church not only permits, but also *invites* to both *private* confession and absolution, on the part of all those who humbly and sincerely *desire* it, and this is all that either Christ, or His Church in Her purity and freedom, ever sanctioned. And I am free to confess, Mr. Editor, that I would to God, that this comfortable privilege were more frequently practised amongst us than it is. But better a thousand times are we to be without it than to follow Rome in her *unlawful compulsion* in this matter; whereby she robs the Saints of their holy freedom, and necessarily defiles herself with a flood of most revolting abominations. *Occasional* private confession and absolution, if of God, will doubtless increase amongst us, as the really "pure in heart" begin to understand that they may be very blessedly enjoyed, altogether free from Romish tyranny and impurity.

Will it be said, that the Church in England or America does not afford sufficient scope for the Alms-deeds or other holy Offerings of Her truly devoted children? Surely not. For she has ever taught that *One Tenth* of their income at the very least, is due from every Lay Christian for the support of God's Priesthood, besides their *freewill* offerings of love to them for their works' sake; and their offerings to the temples of God, and to the poor of His people. The Jew was commanded, as is supposed, to give at least *three-tithes*, i. e. to the Priests, to the temple in sacrifices—and to the poor;—and these exclusive of his numerous *freewill* offerings. And the Church has ever taught that the Christian should be more grateful and liberal than the Jew, for that he has received more. Now, if this be *required* from such of the laity as would really work righteousness, surely the Priesthood are not forbidden—no, nor yet in any measure checked by the spirit of the Anglican Church, from dedicating themselves and *all they possess* to Christ and His Church. Most certainly then, in the important matter of Holy Offerings, and self-denying Charity the Church has given no occasion to Her faithful sons to leave Her.

Further, with respect to that great aid to earnest personal devotion, which is afforded by special and peculiar occasions of worship and service, how stands the matter? The Church has appointed *Twenty-Nine* Festival days, or more than an average of two every month, of days of holy festivity, exclusive of Sundays; and the Anglican Church appoints *one hundred and seventy three* days of fasting or abstinence, besides the Wednesdays, which being appointed as Litany days, may perhaps without impropriety, by those who wish it, be added to the number; thus making a total of *two hundred and twenty-three days* of fasting or abstinence. Thus including the Sundays and Festival-days, the Anglican Church has provided, besides occasional and national days, *Three hundred and six* days of regular *special* worship and devotion out of the 365 which compose the year!* Yet those who have left Her, and even some of your and our own able writers strangely sanction the same idea,—complain that our reformed Catholic Church is *barren of means* for the spiritual culture of Her children! And this provision be it remembered is designed for the *laity* as well as the clergy. What then must Her spirit sanction in Her Priesthood! And yet it is more than intimated, that She does not provide for the spiritual wants of Her saintly members! O cruel falsehood! O, most unfilial slander!

Does the soul yearn for frequent participation of the Holy Communion, as doubtless it will if it feels aright? Well then, our Church provides for *Weekly*, yea, and sometimes for *Daily* Communion; nor merely provides, but, thanks be unto Almighty God for the overseeing influences of His Blessed Spirit in our midst, this ordering is *now* frequently carried out, and *every* Priest is at liberty to do so, if he can get only two or three to communicate with him.

But, perhaps it will be objected that these arrangements which the Church has made for the spiritual health of Her members, have become a dead letter in practice. We simply deny the assertion; your own city proves the contrary. That they are not more general, is matter of humiliation, and just ground for earnestly crying in the language of the Prophet, 'O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.' Assuredly however, this too frequent *neglect* can be no justification whatever of forsaking the appointed Fold. But if we must compare ourselves with Rome, are things better with her? Why, sir, in the village of my own parish are 85 Romanists, and I do not think they see the face of a Romish Priest once a year! nor do I believe that this is at all a unique case. Besides, if an individual, whether Priest or layman, whose lot is cast in some desolate spot where the privileges of the Church are few, feels his soul yearning, and it may be, suffering for want of better spiritual nourishment, what is to prevent him, at any temporal sacrifice, removing to some place where the Church is in greater efficiency? This at least is lawful, while to wander into strange pastures is fearfully unlawful; and indeed this opportunity of finding even anywhere the true and pure Catholic Church in her fullness and efficiency increases terribly the guilt of those who have forsaken Her.

But once more, it is objected that fasting and abstinence in the Reformed Catholic Church is not sufficiently strict and severe. This was well met some weeks ago by the statements of a correspondent of the "Churchman," as to the manner of really Catholic Fasting practised in your own Church as compared with that of the Romish Communion amongst you. But were it otherwise, what then? Does the Church forbid or discountenance fasting? I have already shown the contrary. Suppose however, that it is little favored by the members of the Church,—that it is not *honorable* to fast? Is this any reason for a truly humble disciple leaving His Master's appointed Fold, so long as he is not *forbidden* to follow his Lord, even though he should have to take up a portion of the Cross in doing so? I trow not. But in fact I verily believe, Mr. Editor, that the snare is, in the Anglican, as it has ever been in the Church Catholic, on the other side, namely that *fasting* and *marked self-denial*, in general, bring but too much honor! More of this however in my next.

I trust I have proved the tender care of the Anglican and American Church over Her children, and the abundant provision which She makes for them; and consequently shown the deep ingratitude and guilt of such of them as forsake Her.

Truly Yours A CATHOLIC.

Canada West,
Lent, 1850.

* The American Church has about 16 days of abstinence less, having no *Vigils* previous to the Festival-days.

For the Churchman.

"The (London) Christian Remembrancer."

Dear Mr. Editor: I have lately finished reading the *January No.* of the (London) "*Christian Remembrancer*" and must beg the privilege of saying a few words in your paper in behalf of this most able and valuable publication. The first and leading Article—on the Baptismal Controversy stirred up by the Calvinism of Messrs. Goode and Gorham, is by far the most powerful piece of argument and learning that has yet appeared on the Church side—unless it be Wilberforce's late work on Baptism which I have not yet seen. I could wish that this Article were thoroughly mastered by every Clergyman in the Church—we should then understand better the deep foundations on which the Truth rests. No one can read this Article without admiring the calm, patient, profound, and thoroughly learned spirit in which it is written. It really exhausts the whole ground that is in dispute, and places the whole subject in a most clear and perspicuous light. It is from the pen of no ordinary theologian, and I trust, will be widely and patiently studied. You did a good thing a few weeks since in calling attention to it and extracting a small part of it.

I have often desired to see the extraordinary merits of this Review brought more frequently before Churchmen. In variety and vigor of thought, as well as in the brilliancy and beauty of its *literary* criticism, it is fully equal to any of the better known British Quarterlies. It speaks on all subjects of Literature, Art, and Science, in the high and reverential spirit of Catholic Churchmanship, and no one can read its contributions without being struck with the marked ability, learning and devotion of its writers. The department of "*Book notices*" by the Editor, I would mention as unequalled by anything that I know of, for pungency and keen discriminating criticism. It dashes right into the heart of the thousand books—good, bad and indifferent—which are pouring forth from the English presses. This portion of the Review will be enjoyed by the scholar and general reader with peculiar relish. It keeps one "posted up" in regard to English affairs, and is really invaluable to those who buy books, or who care to know what they are about.

I confess Mr. Editor to some enthusiastic admiration for this Review, and a strong desire to see it more generally circulated among American Churchmen. There is already, to be sure, quite a circle of readers for it among us—but *nothing like* what there should be. Few, probably, know that it is published *jointly* by the Mozleys of London, and the *Appletons of New-York*, and their names appear together on the title-page. It gives us the *cream* of the current thought in the great English Universities of our day—and this for $4,50 *a year!* When it is considered that the Messrs. Appleton furnish us the beautiful *English edition*—four numbers yearly, each containing as much as the Edinburg, and the London Quarterly (260 pages) for this price, it will be seen how cheap it is—I should be glad to see an agency established for its wider circulation.

Yours very truly

W. N. Y., April, 1850. AELRED.

For the Churchman.

The fact of our holy religion being a matter of everyday's concern: a thing to be interwoven with our whole character and conduct—our thoughts, dispositions, affections, tempers, and passions, our words, and our actions; and with all the duties of all the relations in which we stand to our fellow-men: a thing to be much thought of, much studied, carefully observed, and very tenaciously adhered to in its legitimate character, its integrity, and its purity:—this very fact constitutes one of the severest trials of our spiritual probation. It greatly exposes us to the danger of treating religion as an everyday concern in a very evil sense of the words—with irreverence, with profaneness, with worldly feelings and views, with pride of ingenuity and boldness of speculation, leading far astray from the bounden fealty of moral and intellectual homage to the All-good and All-wise; nay, with unholy passions and tempers, and with artifices and appliances, for accomplishing purposes and reaching ends, learned in schools that train only for the things of time and sense. Familiarity is suffered to breed, if not contempt, at least forgetfulness of the sanctity of the subject, of the solemn responsibilities it involves, and of its claims to awe and reverence in the attention given to it, whether in studies, reflections, and conversations thereon, or in the treatment of subjects, or engagement in exercises or affairs, connected therewith. We are too apt to forget that in the undoubted facts of religion being indeed a daily concern that should be mingled with every other to which we attend, and that should interest those virtuous and rightful motives to duty, and be guarded and controlled by those virtuous and rightful rules, which befit a moral being in all his individual and social conduct; we should see, not a principle that should bring religion down to a level with the concerns of time and the world; but one that should elevate these to an assimilation of its sanctity and purity. We should not learn from the world how to receive and treat religion and its concerns; but learn from religion the kind and degree of heed that we should give to the world. Religion being the *principal thing*, that indeed, without which the world is only evil continually, should ever have its own sacredly awarded to it; and the world be allowed that only which religion suffers it to have.

It is impossible to take a reasonable view of the gospel—its faith, piety, and morals,—without seeing that such principles lie at its foundation as a rule of duty, and as a guide for the formation of character, and the elevator and purifier of our species, and promoter of all happiness individual and social. It follows, therefore, that there can be no truly evangelical character which is not formed by those principles, and in which they do not enter as its life. The gospel is a religion, not of faith only, nor of feeling only, nor of mental tastes, and states and frames, nor of outward acts and exercises; but—as comprising all these in their rectitude, and much more—of *character*—character of heart and mind and soul, of temper and disposition and conduct—of the *whole man*. The gospel must affect all, influence all, govern all—give all a right direction, have all to centre in it, and have its concerns and duties kept sacred from the intrusion of whatever of design, of motive, of object, or of deeds and measures, is inconsistent with this entire influence of its principles and spirit.

These evangelical views of duty should be remembered and made operative in all our application to the outward exercises and ceremonies of religion. These should be instinct with the life of faith, and pure devotion, and holy affection. They should be approached with awe and reverence, and discharged under a deep sense of responsibility for their being rightly done, and rendered rightly influential. They should be regarded, not merely as sacred acts, approved by the understanding, interesting to virtuous sensibility, and fited to enlist wholesome attention, and make edifying impressions; but in the higher and holier character stamped on them by that feature of the divine government, which makes them special means and vehicles of the mercy and favor of God, and of the supernatural grace of His Spirit. And very careful should we be, to have proof of their being rightly esteemed and observed, in practical experience of their good moral and religious influences on our own hearts, by our growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ; by our becoming more and more conformed to His image, in all godliness, righteousness, and sobriety, of heart and mind and soul and life. Thus should we regard them as eminently sacred things, with which worldliness is not to come in contact; but which are to shed their blessings over all the relations and concerns of the world, saving them from unrighteousness and ungodliness, and making them promotive of the divine honor and glory, and of that human welfare and enjoyment which best befit a reasonable, moral, and immortal being.

And inward impressions, experiences, feelings, desires, hopes, trusts, assurances, no less than outward acts and exercises, require to be regulated, guarded, and estimated, by the sound judgment of the gospel. There is great danger of the world entering too much into them—choosing them, because superficialness is found to be no hinderance to their being large in plausible pretensions, and thus in perilous deceivableness—encouraging them, because they are peculiarly liable to be lawless, or controlled by the law of self, in their operations and influences—and making use of them by the easy mingling with them of its own æsthetic movements; and thus combining with the religious character (a process mournfully frequent) affections earthly, sensual, selfish; and so blending them, that while these corrupt whatever of religion is felt, they pervert the mind to the fancy that they are part and parcel of it. No mental operations are to be trusted as either religious, or consistent with religion, which are not based on an understanding spiritually enlightened; chastened and held in awe by the reverence and godly fear and decent order and spiritual holiness, of the gospel; and governed by its principles, as a system of pure and sacred and just and benevolent and unselfish practical duties.

This subject should be most seriously considered as fraught with warning and admonition touching the prosecution of religious inquiries and discussions. It is lamentable to see in what an unholy spirit and temper men often engage in such discussions; with what entire absence of what the Lord requires when he commends the docile spirit of little children, and of the teachableness, deference to authority, reverent submission to His Church, and meek and humble study of His word, which the Bible enjoins, they prosecute religious inquiries; how they enlist, in efforts to defend favorite dogmas, so many of the questionable, yes so many of the dishonest arts of worldly controversy; how, protestants and papists alike, they act on the wicked maxim that the end justifies the means. For all these things there is an awful account before them. Their crying "Lord, Lord," will gain no favor for all the ingenuity, and all the boldness, and all the hard contending, with which they thus desecrate the cause they profess to have at heart.

Now, especially, should such considerations sink deeply into the hearts of all who love our Lord Jesus Christ in sincerity. Unlearned and unstable men; men of unhallowed tempers; men who know scarce any but worldly motives and feelings even in religion; men neither humble enough, nor true enough to the means of religious knowledge which God graciously vouchsafes them, to stand fast in that evangelical system which has been reformed from heavy corruptions and abuses, and guarded from those which the enemy would substitute:—such men shrink not from handling the most sacred and awful subjects connected with the gospel, as boldly and flippantly as if they were among the most ordinary concerns of the world. Indeed, the handling of the high mysteries of the doctrines and sacraments of the gospel, by all who choose to have a thought on them, or to make use of them as, in the different phases in which men may place them, notes and marks of sect or party, seems to have become one of the characteristics of the day. *Another day* will show how much there is herein of inexcusable ignorance, of irreverence, of profaneness, of impiety, of blasphemy—how much of false religion, how much of infidelity, how much of worldly and vicious indifference, is thus created and fostered. O, let all good Christians beware how they have fellowship with such things. Let them remember that when they approach holy subjects, they stand on holy ground; and when they touch the doctrines and sacraments and counsels and Church of the gospel, they touch their Saviour. Shall it be like Judas and his band of Jews; or like the humble, faithful, trusting, loving; self-renouncing penitent, who found that virtue came out of Him?

The same remarks apply to engagement in the affairs of Christ's Church, and in measures and operations having a religious object. These affairs being connected with Christ's Church, and this object being a religious one, cannot of themselves impart a holy character to the means applied—cannot of themselves secure to those means the favor and blessing of God—cannot of themselves screen the agents from His displeasure. A tremendous amount of worldliness, artifice, dishonesty, nay, of what often worldly men themselves would look down upon with contempt, raises, herein, its unchristian front against the Lord and against His Christ; dishonoring, disgracing, injuring, the cause of the gospel and the Church, where there is pretence of working for that cause. These things ought not so to be. God requires not the care of His cause at the hands of any but those who approach it and treat it, as holy; as founded on the renunciation of the world, and all its maxims, its policies, its arts, its evasions, its acuteness; as to be served, to be promoted, to be defended, not by the might, nor by the power, of flesh, but by His Spirit—that Spirit which He has promised to the humble, devout, and faithful members of His Church, walking in those commandments and ordinances which He has appointed as conditions of His favor, and means and pledges of His Spirit's influences. For others to take that cause in hand, is to endanger its being betrayed into the hands of His enemies, the world, the flesh, and the devil; and the more so, the louder, the bolder, the more pragmatic, the more managing, the more obtrusive they become in their false position.

Let all devout and humble minded Christians strive, through God's grace, to preserve themselves, and in all proper ways endeavor to diffuse among others, holy and reverential views of the Gospel and its Church, and of all subjects and things connected with their religion. Let them pray without ceasing, that God would raise up His power and come among us, and pour His grace into our hearts, leading us to a right judgment in all things appertaining to the glorious Gospel, that we may receive its doctrines aright, cherish its true spirit in our hearts, lead faithful and Godly lives in the communion of its Church, and so act upon it, and so serve its cause, as those who are truly united to Jesus, truly follow Him, obey whatsoever He has commanded, and do all things to His glory. B. T. O.

For the Churchman.

The Wants of the "Age."

Mr. Editor,—We have an idea that the refinement of the "age" pervades the prevailing infidelity. If infidelity is diffused, it is thought to be very "subtle." It seems to me however, to be fast losing that character. I would direct the attention of your readers to an article in the January number of the *Westminster Review*, on "Religious Faith and Modern Skepticism," whose infidel tendency certainly cannot be dignified with that title. It is gross and glaring. Towards the close of it, is this rather bold assertion.

"Whilst the Church (the Church of England) prays "thy will be done on earth," she neither looks for an answer to the prayer, nor does anything towards advancing the result."

The impudence of this may excite a passing glow of indignation, but when we see the conceits with which the writer's mind is filled from certain French philosophers, we cannot wonder at his total ignorance of the nature and working of his own Church, nor at the blindness of those who are governed by the "spirit that now walketh in the children of disobedience." With what spirit must a man read the Holy Scriptures, which this reviewer quotes fluently or rather flippantly, who, probably a member of the Church of England, can publish with approval, such sentiments as these.

"The whole history of Christian humanity has been repression of *Desire* which is called wickedness by *Duty* (which is called holiness) and the revolt of the natural desires against the prescribed law."

"When one sees throughout the whole of society, the unbounded appetite for pleasure, the unbridled love of luxury which prevails at present, one may perceive in it the sign that the day is at hand, when the *senses will receive a law more humane* than that *chain*, that *discipline* of *iron* which was first imposed in *reaction* against the *orgies of Paganism*."

When *humanity* is set in opposition to *Christianity*, and the easy yoke of Christ becomes a galling *chain*, a *discipline* of *iron*, what revival of old heresies may we not expect, what speaking of blasphemies?

With the French schools, we have nothing to do, but to pity them and pray for them. But, as Churchmen, we ought to protest against their *slippery* French (as the reviewer calls it) being translated into our noble vernacular, in a review of so high standing, to convey sentiments so dangerous to all that is stable in religion.

The reviewer chuckles over the idea that men dare now "avow skepticism" which they once would have been afraid to breathe. "It was supposed," he says, "that men would not serve God, if the devil were dead," and he seems determined to raise the prince of darkness from the grave in which the humanitarians have laid him, by enunciating with the satisfaction of a truth-finder, such sentiments as these, all tending to one point,—the enthroning of human reason, an abortion of revelation, an apparent Deism, but finally the expulsion of God from His world and His universe.

"Christianity was not instituted as we have it, ready made to our hands by dogmatic authority, (a terrible thing is dogmatism to skeptics, of all degrees) but by the *fierce conflict of opinions* and *beliefs*, and different modes of interpretation of the mystery of our being, and by the *subtle metaphysical exercise* of all the faculties of that generation of wonderful men whom we call 'fathers'" * * * * "they had no authority, no traditionary standard of belief or knowledge to appeal to." That is, an unrestricted use of "private judgment" ending in a "metaphysical exercise" of the "faculties."

"The religion of a nation has first been its *philosophy*" * * * "*Moses*, for instance, 'learned in all the wisdom of Egypt,' *gave the heart of it to the people as religion, investing it with practical value as a rule of life*."

St. Paul, according to that, gave to the Gentiles the "heart" of the "customs and notions" of the Jews in which he was "learned" and the great lawgiver never, in reality, "forsook Egypt." "How charming is divine *philosophy*."

"The *flesh* and the *spirit*, the *Church* and the *world*, so long used as opposing terms, have been drawing nearer to each other. Religion is not confined to the Church, nor is Satan felt to be the "prince of the power of the air" nor the "god of this world." The *earnest* men are determined to dethrone Satanic Majesty with all the other monarchs. "Nor is the *flesh* felt to be that degraded aspect of humanity which theological teachers have represented it to be."

There is a kind of "metaphysical" resurrection implied here. The "Flesh" already free from sin will gradually be purged of the seeds of disease and death by some chemical or electrifying agency. There will be no necessity for that sudden change which "philosophy" found so hard to account for in the days of St. Paul.

"It (humanity) has learned that for man a finite being, there exists no law so absolute, but that it may be modified by some new *conjunction of circumstances*."

So the Church should modify the gospel to suit the wants of "society," the Baal of this age of "transition" and "ferment."

How many painful and indignant emotions do such sentiments give rise to in the breast of every serious Christian. Let us bear in mind, that the publishers of these, are they, who, to use their own language, have been "utterly unable to take up with the dogmas and forms in which the Church has taught that religion is exclusively (?) to be found." Here is the result. Casting off the authority of their mother, they find "confusion and contradiction in the world," and a "disorganized chaos" in their own minds. V.

For the Churchman.

Mr. Editor:—A Mr. Benjamin H. Punchard of Andover, Mass. lately deceased, it is said has bequeathed $60,000 for the founding of a High School for boys and girls, in which the Bible is to be daily read, and the Lord's Prayer said every morning. Mr. Punchard was "attached to the Episcopal form of worship," but he directed "that the school should have no sectarian character"—So says the journal from which we derive our information—and it no doubt intended its readers to understand that neither the distinctive tenets of the Church, nor those of *any* denomination are to be taught in the school. This improper use of the word sectarian is through carelessness becoming frequent even among Churchmen;* That dissenters should misapply it is not to be wondered at; but Churchmen mean by *Sectarian* that which belong to the separatists from the Church; those lost and divided from the original body. In regard to the charitable bequest in question, it is to be much regretted that the testator was not more of a Churchman than he has credit for. We might have established a most flourishing nursery for sound Religious principles. As it is, however, we are thankful for that sensible regulation of the daily use of the best form of prayer, which is the consequence of his *attachment to the Episcopal form of Worship*. Q. R.

* We noticed it lately in the address of a learned President of a College.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MAY 11, 1850.

Collegiate Education.

An elaborate report has been published recently by a Committee of the Trustees of Brown University, on certain proposed changes of the educational system pursued in that Institution, and a copy kindly forwarded to us. We infer that it emanates from the pen of the learned and able President, Dr. F. Wayland, and it offers some suggestions and states several facts worthy of deep consideration. It gives a sketch of the University and College system in England, the history of the early efforts for the foundation of Colleges in this country, the past results and present prospects of these Institutions, and the necessity of some great organic changes in their conduct and course of education to adapt them to the wants and spirit of the age. It is not our intention to *review* this important document, which consists of 76 octavo pages, but to make a few scattered remarks on some of the facts which it discloses, and the remedies which it proposes to sustain the waning fortunes of the University.

It is stated that for several years past the number of students has been diminishing instead of increasing, and this, notwithstanding the high character of the instructors, the respectable standard of education established, and the other means of intellectual culture provided. The library contains nearly 24,000 volumes "carefully selected, and rich in the treasures of the most important departments of science and literature." There are also funds provided for the support of "meritorious and indigent students;" and "the Jackson and President's premiums" have been established as incentives to emulation among the students. Liberal friends, especially the late Hon. Nicholas Brown, have erected commodious edifices, one for the library and chapel, the other for lecture rooms and museum, and a new house for the President. The present salaries of the President and Professors are quite moderate—($1700 and $1200) and yet it appears that the receipts of the College ($7300) are about $1800 short of its expenses. Therefore, unless some means can be contrived to remedy this deficiency, the Institution must become bankrupt.

This is not peculiar to Brown University. While the population in the New England States has increased in 20 years from less than 2,000,000, to 2,800,000, and wealth has increased in a still greater ratio, the number of students at nine principal colleges has comparatively rather diminished. In 1830 the number of students was one in 13,650; in 1849, one in 14,080. The average number for five years from 1840 to 1844 was 2,063; in 1850 it was only 1884. So in the five principal Eastern Theological Seminaries the number of students for the first period was 350, in 1849 but 261: and was only eight more than it was thirty years ago. As is well known, the catalogue of our own Theological Seminary exhibit a similar falling off in point of numbers, the causes of which we intend to examine more fully hereafter.

The question is very ably and copiously discussed how far the system of education at present pursued is suited to *the wants of the age*, and whether all classes of society are equally and suitably benefitted by it. It seems to be the opinion of the Committee that the present college system is calculated too exclusively for the learned professions, and that other branches of a more practical character, as *Agriculture*, ought to be introduced. In this point of view then, a college is to be made a preparatory school for every pursuit and branch of business in the community. For if one productive occupation, as agriculture, is to be taught, there are a hundred others in commerce, manufactures, and the mechanical arts equally worthy of attention. Now it was laid down at the commencement of the Report, that the great fault of American Colleges is attempting too much. There is so great a variety of studies,—many of which are of a complex and abstruse nature, and which can be studied only for a few weeks at the most,—that it is utterly impossible to obtain any adequate knowledge of them. What then wil ensue, if, to these, several branches of a practica character are added?

To obviate this manifest difficulty it is proposed not to have any definite course of four years, or other fixed term—to allow the student to carry on such courses of study as he may choose, within the limits allowed by statute—no student to be entitled to a degree unless he has sustained a satisfactory examination in such studies as may be ordained by the corporation. In addition to the present courses of instruction, such others are to be established as the various wants of the community may require—with several other provisions of a like character.

Now this opens a wide field of remark and discussion into which our limits will not permit us to enter fully at this time. We doubt, however, whether the proposed plan will be effectual or even desirable, inasmuch as on the very face of it it leaves too much to the discretion of the student: and the great body of students at our colleges are youths from 14 or 15 to 18 or 19 years of age, and instead of being capable of thinking and acting for themselves, they need vigorous restraint, wholesome discipline and discreet guidance. We take it the education they receive at this period of their lives is not so much to prepare them for some peculiar profession or business, as to form in them habits of application and industry, cultivate the mental faculties, and develope the intellectual powers. It is the *foundation* of knowledge which is then laid, the *principles* of science and the primary elements of learning which are then inculcated to serve as the germ and nucleus of future improvement. This elementary knowledge will be useful to the future man, whatever occupation he may enter into, whether the learned professions, the pursuits of commerce, the labors of agriculture, or even the laborious toil of the mechanic. The perusal of the Classic page may have for some of these, at least, attractive charms in future years, and all may derive profit and gratification from the study of the abstract sciences, the delights of the Belles-Letters, the mysteries of Natural Philosophy and Chemistry, and the deep truths of Intellectual and Moral Science. In all these studies the elementary knowledge rightly acquired must prove of the highest value to the well-informed man in every condition of life, nor can the time occupied in their acquisition be deemed idly or unprofitably spent. If the studies themselves be subsequently laid aside amid the press of other more important practical duties, still the habits acquired (if those studies were faithfully pursued) will remain, and be found of the most essential benefit for future success in the occupations and duties to be fulfilled.

Now we are firmly persuaded that the liberty of choice proposed, will, in the great majority of instances, prove a serious drawback to those habits of industry and steadiness, of perseverance and discipline which should prevail in a college, instituted for the instruction of youth. It is utterly incompatible with the formation of that self-abnegation and dutiful disposition, which the diligent student cultivates. It teaches youths to employ an eclectic and even sceptical spirit, and make their own choice and pleasure the rule of their actions; not the will and direction of their authorized superiors. It is this spirit which now in our opinion causes the diminished number of students in our literary institutions. Youths wish to be men, when they are scarcely in their teens, they are impatient of restraint, are averse from intellectual training, and dislike discipline, whether mental or corporeal. Too often the incompetence and weakness of parents encourage and foster this lawless and undisciplined frame of mind, and give it full license, lest "the spirit should be broken;" and in time their offspring become torments to their misjudging parents, and nuisances to all with whom they come in contact. Now it is quite useless to lower the standard of education, or enlarge the course of instruction to pander to such a disordered and unhealthy state of sentiment and action. No matter how low the standard, or comprehensive the course of studies, there must be restraint and discipline, rewards and punishments—and these are precisely the things which the self-willed and spoiled children of indulgence and fondness dislike. Whatever study they may choose they will wish to attain it by some royal road, not the steep and rugged path which has always been trodden by the true votary of science and learning, and when the road becomes hard and toilsome, they will become disgusted, and break away in despair. Under such circumstances, although the plan might seem to promise brightly at first, and a large number of students might be attracted by the novelty of the scheme and the fair promises held out, we do not believe it would last permanently. Indolence and self-will would soon gain the mastery in a great majority of instances, and as they *chose* to begin the studies which they pleased, they would also *choose* to leave off when they pleased, and the hopes of the projectors would vanish into thin air. There are many other considerations we would wish to offer, but must defer them to some future occasion.

Foreign Intelligence.

The *Cambria* arrived at this port on the 2nd, the *Canada* at Boston on the 3rd, and the *Washington* at this port on the 4th instant, bringing a fortnight's later news.

The Pope had arrived at Rome on the 12th April, and according to the telegraphic dispatch received at Paris, had been "welcomed with the utmost joy and enthusiasm by the people." The following is the account of his departure from Naples, dated at Terracina:—

The Pope has just crossed the frontier, and after offering up prayers in the cathedral is now installed with numerous Cardinals in his suite, in the Papal Palace of this city. He was escorted by Neapolitan dragoons from Sessia, where he slept last night, and accompanied by the King of Naples, to Epitaffio, the frontier. There he took leave of the Sovereign, from whom, for so long a period, he has received such magnificent hospitality, and he arrived here exactly at 4 o'clock. His reception on the part of the people, was more respectful than enthusiastic. I heard no cries of joy or prolonged *vivas*, but with that exception, the honor paid to him, was satisfactory. About 100 Neapolitan hussars preceded the Pope, and have gone on in the direction of Frosinone, and his carriage was escorted by an equal number of the same troops.

The journey of the Pope was conducted in a very quiet manner; except at Sessia, where he slept the first night, and at Gaeta, which he visited previously to his arrival here, no public rejoicings took place. The parting from the Royal family of Naples, was highly affecting; the Pope could not find words to express his gratitude, and the Princes and other members of the Court, were dissolved in tears. According to the express desire of the Pope, his entry into Terracina was not accompanied with the noisy acclamations usual on such occasions; and had I not been assured that from the altar and from the town hall the people had been recommended not to indulge in *vivas* or hurrahs, I should have imagined that the

inhabitants were not over-pleased at the arrival of the Supreme Pontiff. The Commander-in-chief and the French Envoy, await the arrival of the Supreme Pontiff at Gensano, near Albano, beyond which, it appears, the French line of post does not extend. The road duty is prepared by Neapolitan hussars, of whom 300 have preceded or accompanied the Pope; and by these, the Supreme Pontiff will be handed over to the care of the troops of the Republic. The Pope left this morning, April 8, for Frosinone in the same quiet manner.

In Paris, both sides were making great preparations for the election for a deputy, to take place on the 28th ult. The Moderate Candidate is M. Leclere, a paperseller, who distinguished himself on the side of order in the June insurrection; the socialist candidate is the infamous novelist *Eugene Sue*. The fidelity of the army is much suspected, on account of the spread of socialist opinions among them; and though severe measures of repression have been adopted, they will, we think, only serve to increase the flame. The *President* is reported to feel very uneasy in his elevated but dangerous position, and to talk of resigning.

A frightful accident had taken place—the falling of the iron suspension bridge at Angers. A battalion of the 11th infantry of the line attempted to pass in solid column instead of by sections, and 282 were killed, wounded, or drowned by the falling of the bridge. A violent storm was raging at the time.

German affairs continue perplexed. Austria has declared she will not commence hostilities, but will oppose any infraction of the treaty arrangements of 1815. Prussia, at present, seems determined to persevere, but wise ones believe the difference is a mere pretext.

It was reported at the last dates, that Otho had acceded to the demands of Lord Palmerston, and that the dispute would be amicably adjusted.

Lord John Russell had given notice in the Commons, that a Bill to abolish the office of Lord Lieutenant of Ireland, and to create an Irish Secretary with a seat in the Cabinet, would be brought in on the 6th of May.

In the House of Lords, on Monday the 15th April, the following discussion took place:—

Lord Redesdale presented a petition from Lyme Regis, praying for an alteration of the law respecting false doctrine and heresy. He then asked the Bishop of London whether he intended to proceed with the Clergy Offences Bill. There was a strong feeling prevalent throughout the country, that the Rt. Rev. Prelate should proceed forthwith with that Bill. Nobody could say that the tribunal of the Privy Council gave satisfaction in deciding questions relative to false doctrine and heresy. The general opinion of the Church was that a Convocation ought to be assembled. That was the feeling, although the Privy Council on a late occasion had declared that they had decided no point of doctrine. In asserting this, they must have taken the words in the same non-natural sense in which they had treated the Canons, Articles, and Catechism of the Church. Unless something satisfactory were done on this subject, great mischief, he was afraid, would ensue both to the Church and to the country.

The Bishop of London said, that as the noble baron appealed to him, and had asked whether he intended to proceed with the Clergy Offences Bill, which in one of its clauses established a new Court of Appeal in cases of false doctrine, he had no hesitation to declare that it was his intention to proceed with that Bill. That Bill, however, contained other important clauses not connected with the establishment of a new Court of Appeal. As to the clause which related to the substitution of a new Court of Appeal, he had not, owing to his other occupations at this time of the year, had an opportunity of consulting his right rev. brethren and the clergy at large upon it. As soon as he had that opportunity, he hoped to be able to frame a clause which would be satisfactory to the Church and to the country at large. He was not prepared to say that the clause, as printed in the Bill, was the clause which he proposed to press upon their lordships for adoption: probably not; for he wished to reserve to himself full liberty of action until he had consulted the Clergy at large.

Lord Redesdale thought that the right rev. Prelate had given the only answer which he could give to the question, and that was, in the main, satisfactory. He (Lord Redesdale) was of opinion that as little discussion as was possible should take place on the clause, and that the discussion should not be treated like either a political or a controversial discussion. He regretted that at this period of the session nothing could be done immediately, for if something were not done speedily, it would be of no use; for if such a clause did not get through their lordships' House till the close of the session, it would meet with all suitable obstruction elsewhere, and, in all probability, would be deferred to another session.

The Bishop of London thought that it might be expedient to *separate this clause*, which stood by itself distinct and independent, from the other part of the Bill. It was only as to the question of false doctrine that this new Court of Appeal was asked for. He believed that there was no objection to the other parts of the Bill regulating Church discipline.

The following proceedings took place in the *Arches Court*, before Sir John Dodson, as Surrogate for Sir H. J. Fust, on the 15th April.

In consequence of the decision of the Privy Council, a monition was issued from this Court calling upon the Bishop of Exeter to send in the Letters of Presentation, in order that Mr. Gorham might be inducted to the living of Brampford-Speke.

Upon the Judge taking his seat to-day,

Mr. Bowdler, the Proctor for Mr. Gorham, said, I beg to inform you, Sir, that no return has been received to the monition which was ordered on the last Court day to be served on the Bishop of Exeter. I beg to pray that a certificate of its continuation be granted.

Judge.—Has it been served?

Mr. Bowdler.—Yes, Sir.

Judge.—The presentation has not been sent in by the Bishop, then?

Mr. Bowdler.—No, Sir.

Judge.—Does any person appear for the Bishop?

Mr. Bowdler.—No, Sir, Mr. Toller does not appear, and therefore we pray that you will grant a certificate of the extension of the monition.

Judge.—We order the case to stand over.

The effect of the Bishop not sending in the institution papers will be that on next Court-day (May 8), ulterior proceedings will be commenced against his Lordship.

In the Court of Queen's Bench, the same day, sitting in Banco, Sir F. Kelly, in behalf of the Bishop of Exeter, moved for a rule calling upon the Judge of the Court of Arches, and the Archbishop of Canterbury, to show cause why a prohibition should not issue, forbidding them to compel the Bishop of Exeter to return the Letters of Presentation, or to institute Mr. Gorham to *Brampford-Speke*.

The ground of the motion is that the 24th Henry VIII., c. 12, and the 25th Henry VIII., c. 19, enact that appeals from the Archbishop, where the King or his successors are concerned, shall lie to the *Upper House of Convocation*.

Lord Campbell said the Court would examine the statutes and decide, at an early day, whether to grant a rule.

We rejoice to see the following spirited declaration from the Bishop of Bath and Wells—Dr. Bagot:

The Bishop of Bath and Wells presents his compliments to the Editor of the *English Churchman*, and begs to enclose the copy of a Declaration issued to the Diocese of Bath and Wells, together with a copy of a letter to the Archbishop of Canterbury, enclosing the Declaration.

6, Clifford-street, April 16, 1850.

My Lord Archbishop,—I have the honor to enclose to your Grace, the copy of a Declaration which I have issued to my Diocese.

It is more in accordance with my feeling towards your Grace, and my view of what is right, that you should receive it immediately from myself, than that it should come under your Grace's notice in a less direct manner.

I have the honor to be,
Your Grace's faithful servant,
R. Bath and Wells.

His Grace the Archbishop of Canterbury.

We, the undersigned, Richard, by Divine permission Bishop of the Diocese of Bath and Wells, within the Church of England, being deeply impressed with the great disquietude which prevails within the said Diocese, in consequence of the decision of the Judicial Committee of the Privy Council, in the case of Gorham *v.* the Bishop of Exeter,—

For the satisfaction of our own mind, and from a desire that our judgment and intention in this matter may be generally known to all whom it may concern within our Diocese, do hereby declare as hereinafter follows:

Whereas the construction put upon the Articles and Formularies of the Church of England, by the said decision, implies that the remission of original sin to all infants in, and by the grace of, the Sacrament of Baptism, is not, necessarily, the doctrine of the Church of England, although such remission of sins has been always held to be affirmed in and by an article of the Nicene Creed, (to wit,) "I acknowledge one Baptism for the remission of sins;"

And whereas doubt has been cast by the said decision upon the teaching of the Catechism of the Church of England, that all Infants are "made members of Christ, children of God, and inheritors of the kingdom of Heaven," in and by their Baptism;

We do hereby solemnly declare that it is the doctrine of the Church of England, as of the whole Church of Christ, in all ages, that original sin is remitted to all Infants by the application of the merits of our Lord and Saviour Jesus Christ, in and by the Sacrament of Baptism; and that it is the plain teaching of the Church of England that all Infants are "made members of Christ, children of God, and inheritors of the kingdom of Heaven," in and by that holy Sacrament.

London, April 15, 1850.

On this, the *English Churchman* remarks:

We will not permit ourselves to doubt that this will be *speedily* followed by a similar declaration from a very large majority of their Lordships, and in this hope, we thank God and take courage. That these Episcopal declarations should vary as little as possible from each other, is too obvious to need further remark. We are glad that the Bishop of Bath and Wells has confined his declaration to the simple reiteration of the Doctrine impugned by the late Judgment. That is *the* one pressing point, and as the introduction of other points would undoubtedly greatly lessen the number of those who would otherwise unite with us, we consider that sound practical wisdom dictates that we should limit our Protests and Declarations as his Lordship has done.

Meeting of Convocation.—The following Petition to his Grace the Archbishop of Canterbury, has been transmitted through the hands of the Lord Bishop of Lincoln, bearing the signatures of 118 Clergymen of the Diocese of Lincoln, to which his Grace has sent the reply which we subjoin:—

Petition to His Grace the Archbishop of Canterbury, from certain Clergy of the Diocese of Lincoln.

To His Grace the Lord Archbishop of Canterbury—

May it please your Grace,—We, the undersigned Clergy of the Diocese of Lincoln, being deeply convinced of the necessity of Convocation resuming its deliberations, in order to the redress of the grievance referred to by the Lord Bishop of London, in his late speech on the introduction of a Bill for Church Discipline, humbly request that your Grace will be pleased to represent to Her Majesty the earnest desire of a large and increasing body of the members of the Church of England, that Her Majesty may be graciously pleased to issue her Royal License to the present Convocation, empowering them to deliberate upon the appointment of a proper tribunal for determining all questions of doctrine, as suggested by the Lord Bishop of London, on the occasion already alluded to.

REPLY.

Lambeth, March 30.

Reverend Sir,—As your name stands at the head of the Clergy who have addressed me from the Diocese of Lincoln, I send my reply through your hands. And I beg the Memorialists to believe that it is always with regret that I oppose the wishes of such a body of Clergy as have desired me to promote the assembling of Convocation. But the matter is one on which I must act upon my own opinion; and my opinion is quite decided, being founded upon the annals of former Convocations, that the meeting of such a Synod for deliberation, would tend to inflame rather than to moderate feelings which are already too much excited, and increase the difficulty of restoring that peace to the Church of which we so greatly stand in need.

With reluctance, therefore, I must decline acceding to the wishes of the Memorialists, and remain, Reverend Sir,

Your faithful servant,
J. B. Cantuar.

Rev. P. C. Massingberd.

We must confess our utter astonishment that any Priest, but especially an Archbishop, should have rested his objection to the assembling of Convocation upon the ground exclusively assigned by his Grace in this letter. The plain English of it, is simply this: the Convocation of former days did not always behave itself exactly as it should have done, and therefore it ought never to meet again—no, not even for one definite, limited, and pressing object, the constitution of a Court of Appeal. It is evident that this argument will be just as strong a thousand years hence as now, unless the "annals of former Convocations" should be all destroyed and forgotten. His Grace might just as well introduce a Bill for perpetual abolition of all Synods of the English Church. "Our fathers have eaten sour grapes, and the children's teeth are set on edge." Come what will—Heresies, Schisms, Corruptions, Perversions, Persecutions—the Church may be rent in twain—the children of Anti-Christ may sit in the chief places of the Church,—yet her Convocation is not to meet, for "the annals of former Convocations" are "a lion in the way!" As well might we say that because certain Primates of the English Church have tacitly or openly sanctioned Heresy, or promoted Heretics, therefore the annals of former Archbishoprics justify us in not filling up any future vacancies in the See of Canterbury.

But, after all, supposing that "the annals of former Convocations" correctly represent the unbecoming tone and temper of the Bishops and Clergy assembled: nay, supposing that they understate these evils, what then? Are Convocations and Synods of the Church, intended as models of Ecclesiastical etiquette and politeness? Is this their function? No! their business is with the Doctrine and Discipline of the Church; and, if we can bring no vital charge against them in such matters, it is merely childish to lay much stress upon their tone and temper. What have they to do with peace who are battling for the Truth?" The wisdom that is from above, is *first* Pure, *then* Peaceable."

We regret to see announced, the death of Dr. Merewether, Dean of Hereford, whose firm and dignified opposition in the Hampden case must be fresh in the minds of our readers. The Dean was promoted to that office by King William IV., with whom he was a great favorite for his piety and learning, and by whom, on one occasion, he was nominated for a bishopric, but was induced to forego his claim in behalf of another.

An address has been presented to the Bishop of Durham, by a large number of the Clergy of the Archdeaconry, declaring against the recent judgment "as involving the surrender of a vital Christian truth." A like address is preparing to the Bishop of Salisbury.

Addresses of the most gratifying character had been presented to the Bishop of Exeter; one signed by 114 Clergymen of the Archdeaconry of Exeter, and another by a large number of the Archdeacoury of Cornwall.

The "John Bull" says that a large meeting of Clergy and Laity will be held in London during the present month, to declare the necessity of the meeting of Convocation *forthwith* in the present condition of the Church.

Forty-six Clergymen of the Archbishop of York's Diocese, have addressed his Grace warmly thanking him for his exertions in the cause of Gorhamism!

Ordinations by the Bishop of Exeter, Sunday, March 24—Deacons, 7; Priests, 9. By the Bishop of Rochester, Sunday, April 7—Deacons, 8.

New York Ecclesiological Society.—The regular meeting of the Committee was held on Monday evening, with a smaller attendance of the ordinary members of the Society than usual, owing probably to the great sale of theological books held that evening.

The principal business before the Committee was the preparation for the Anniversary meeting of the Society, to be held at St. Paul's Sunday School rooms on the evening of May 27, at 8 o'clock. On that occasion the Society expect a paper on the subject of monumental brasses, which from the intimacy with the subject of the gentleman appointed to prepare it, will doubtless prove of great interest.

We were glad to perceive by the Treasurer's report that the pecuniary affairs of the Society were in so prosperous a condition, and it is to be hoped that the payment of back dues will be prompt, that the Society may be able to meet all its current expenses.

A resolution was passed which brings to light a fact not perhaps generally known to the members of the Society, viz: that the books in the Society's Library are intended for the use of the members generally, and with the exception of the more valuable Architectural works, are all freely loaned to the members. It was on motion resolved, that members, having books belonging to this Society, be requested to return them forthwith, in order to have the Library in perfect order, at the close of the current year May 27.

A print of head and cope Stones, intended for the next number of the Ecclesiologist, was exhibited to the Committee, which does great credit to the Lithographer.

We look forward to a large and interesting meeting in May, and have no doubt that the members will have reason to conclude, from the Annual reports then presented, that, in spite of numerous difficulties, the Society has been able to accomplish a little towards the production and encouragement of correct taste in a matter of such general interest to the Church as Ecclesiology.

New Publications.

Southey's Common Place Book, edited by his Son-in-law, John Wood Warter, B. D., parts iii. and iv. Harpers, 1850. Pp. 470.

The collections in this volume, are ranged under the heads of *Ecclesiasticals*, or notes and extracts on Theological Subjects; *Collections concerning Cromwell's Age*, which even in their present state, afford a large amount of rare and useful historic materials; *Spanish* and *Portuguese Literature* with many curious specimens and notices; *The Middle Age*, wherein the Author's Black Letter Reading, is abundantly evidenced; *Notes on the History of the Religious Orders*, for which many lying legends of the Romanists are industriously collected; *Orientalia*, from Eastern and Mahommedan writers; *The American Tribes*; and *Curious Facts, quite Miscellaneous*, not the least entertaining of the series. A copious Index is added, and the work is compactly and very neatly printed. It is quite a treasure for study and reference on the subjects of which it treats, and withal, a very pleasant companion to while away the leisure moments.

We have also received from the same firm, Warburton's Conquest of Canada, 2 vols.; and from Messrs. Putnam, *Bayard Taylor's* El Dorado, 2 vols; for which we return our thanks.

Messrs. Appleton have published in their classical series, Cicero De Officiis, with notes by Prof. Thacher, of Yale College. The text is Zumpt's, with some variations from Beier, Orelli, and Bonnell. The notes are chiefly from Zumpt and Bonnell, but other commentators have been consulted, especially Garve. It is handsomely printed in an agreeable type, and seems correct so far as we have examined it. We much prefer the arrangement by which the notes are thrown to the end of the volume, as in this edition, as it keeps the attention of the student upon the text, and makes him rely on his own knowledge and memory when reciting.

They have also published, The Gospel its own Advocate, by George Griffin, LLD., an able work on the internal Evidences of Christianity, to which we shall hereafter give our attention.

They have also published No. 9 of the Dictionary of Engineering and Mechanics. It has, as chief articles, *Drilling Machines*, Whitworth's and Burke's,—a full history and complete details of the *Naval Dry Dock*, Brooklyn; *Dynamometric Crane; Dynamometer* of Brown, Lowell; *Electricity*, with various instruments, conductors, batteries, &c., a very able and elaborate paper; and *Electric light*. There are 137 engravings in this number. This publication is proceeding quite rapidly, and calls forth loud encomiums from the press in every quarter of the country.

The *April* number of Blackwood has been reprinted by Messrs. L. Scott & Co. It contains a very severe article on *Ministerial Measures*, and exposes some of the fallacies of the Free Trade System; *My Peninsular Medal*, part 5; a caustic but apparently deservedly severe examination of *Bailey's Festus*, 3d edition; *Cash and Pedigree*, an entertaining examination of a French novel, by Sandeau, which, however, is said to be of a much better character than the wicked and vile productions of the modern school chiefly known among us; *Caird's Farming Harrowed*, a merciless castigation of a Pamphlet on the Agricultural Question; and *Dies Boreales*, No. 6, in which Othello comes under discussion. There are also two or three Poetical Squibs, in one of which, Lord John Russell figures as a Mannikin sawing off the limbs of an old oak.

We have received the *Evergreen* for May, which contains a fine engraving of *Christ Blessing the little Children*, and among other excellent articles, the first of a series on the Persecutions of the early Christians, by the Rev. R. Cox. We are glad to see attention called, in one of the book notices, briefly but pointedly to the claims of Connecticut and its noble first Bishop, in laying the foundation for the organization of the American Church.

The *Mercersburg Review* for May, and the *Charleston Gospel Messenger* have been duly received. Also several pamphlets, but the press of foreign news and communications, forbids our noticing them this week.

Rev. Dr. Jarvis's History.

We have been favored with a circular from the Reverend Historiographer of the Church, containing a specimen of the Second Volume of his important work, with a prefatory address which will be found below. We anticipate a ready and speedy response to this communication, both for the character of the Church, and the welfare of those addressed. It is not creditable to the Church, that the Reverend author should have been requested by its General Convention to undertake this important labor, and that it should now evince so much apathy as to its execution, and refuse to extend the requisite aid. We hope that those addressed will for their own sakes return a prompt and generous reply, as they may rely upon it that the benefits they will receive will far outweigh the slight expense to which they will be subjected.

To the Clergy of the Protestant Episcopal Church in the United States.

Rev. Brethren:—An advantageous offer has been made to print the first volume of my History, if I can secure pledges for one thousand copies. The Society for the Promotion of Religion and Learning in the State of New York, have pledged themselves to take two hundred and fifty copies. For the remaining seven hundred and fifty may I not appeal to you? An appeal was made to the several dioceses in connection with the Journal of the General Convention of 1847; but the Diocesan Conventions are generally hurried and fully occupied with other business; and as the volume was not then completed, it was impossible to state with precision its size and price or when it would be ready. I can now state that it will form a volume of more than five hundred pages, that it will correspond in execution with the Chronological Introduction, and will be put up at the same price $3, in cloth binding. I beg leave, therefore, to propose an easy method, suggested to me by several of my brethren, that each rector should bring the subject before his parish, and in this manner determine what number of copies each parish will engage to take, and what terms of payment will be practicable. I expect, of course, to derive most encouragement, and the most prompt and effectual aid, from my brethren in the city parishes. But I will say to all who are thus disposed to promote the publication which has cost me much time and labor, that payment, if not of the whole, at least of part, in advance, will greatly facilitate the object. The volume has now been ready for publication six months. A publishing house which had offered to undertake it, was, to me at least, unexpectedly dissolved. My wish is now to have the work stereotyped, and as soon as the plates are ready I purpose to select a publisher who will see that all commissions are faithfully and promptly executed. In the mean time, my friend, Thomas Belknap, Esq. Cashier of the State Bank, Hartford, has kindly consented to receive such sums as may be forwarded to him for me, and when the plates are completed, will make the necessary arrangements for the transmission of the volume to subscribers.

There is one consideration which I trust will have some weight with my brethren, as a motive for the aid which I now seek. The volume already published was *absolutely necessary* as a foundation for all subsequent volumes. Without it I could not have written the volume I have now ready for the press, and without writing this volume I could not have commenced, as I already have, the third. But from its very nature, the Chronological Introduction could not be a popular work. It consisted of abstruse computations, into which the generality of men are not disposed to enter. They are satisfied with results; and it is only the laborious *student* of ancient history who can properly appreciate my labors. To every student, the tables are of the greatest help. They are arranged with mathematical precision, and were very expensive. The English publisher placed the volume at £1 5s. sterling, and was much dissatisfied that the American edition *from the same plates, so beautifully executed in London*, should be sold at half that price. Yet I consented to the reduction, because I knew that in the American market the book could not be sold at the English price. *The tables alone are worth all that the American student pays.* Yet, from the nature of the work, I have not, and do not expect to have, any adequate remuneration for the expense of time and labor, nor for the actual amount of money which my journey to England cost me. It was not a visit of recreation so much as of toil; though a visit to the land of our forefathers, and to the Church of England is, to every clergyman especially, a source of pleasure and improvement. At the British Museum I had access to every book which it was necessary for me to examine. I trust that this statement will show my brethren of the laity, as well as of the clergy, the importance of the aid which I now respectfully ask.

S. Farmar Jarvis.
Historiographer of the Church.

Middletown, March, 23, 1850.

To Correspondents.

'U. U.,' 'Z,' 'Miles Crucis,' 'A daughter of the Church,' "L. A." are received.

'D.F.' will please observe that the Rev. champion he mentions is not at present in the country.

'Sophia' is in type, but we are reluctantly compelled to postpone its appearance until next week.

Domestic Intelligence.

Diocese of New York.

The Rev. Theodore Babcock, Deacon, has been recommended by the Standing Committee of the Diocese for Priest's Orders. It is expected that his Ordination by the Bishop of Maryland will take place in St. Paul's Church, Charlton, to the Rectorship of which he has been recently called, on the 10th of July.

A Letter Dimissory has been granted to the Rev. William Staunton, to the Diocese of Connecticut.

Lewis P. Clover, a candidate for Holy Orders, has been transferred to the jurisdiction of the Bishop of Virginia.

The following Clergymen have been received into the Diocese upon Letters Dimissory from the Dioceses respectively named—viz: The Rev. James Adams, from the Diocese of New Jersey; The Rev. Thomas L. Franklin from Massachuseets; The Rev. George C. Foote, Deacon, from Western New York, and The Rev. Richard U. Morgan D. D., from Pennsylvania.

The Rev. Mr. Adams is the Missionary at Cohoes; Mr. Franklin has been called to the Rectorship of St. Ann's Church, Port Jackson; Mr. Foote is the Missionary at Sag Harbor; and Dr. Morgan is the Rector of Trinity Church, New Rochelle.

The Canonical Notice from the Wardens has been received of the election of the following Clergymen to the Rectorship of the Parishes respectively named—viz:

The Rev. Theodore Babcock to the Rectorship of St. Paul's Church, Charlton, Saratoga County.

The Rev. Samuel Hawksley, to the Rectorship of Christ Church, Malborough, Ulster County.

The Rev. Richard U. Morgan D. D. to the Rectorship of Trinity Church, New Rochelle, Westchester County.

The Rev. Reuben Hubbard, has resigned the Rectorship of St. Stephen's Church, Schuylerville, and removed to Yonkers.

It is expected that the Bishop of Maryland will commence the performance of Episcopal Duties in the Diocese, in St. Stephen's Church, New York, on the third Sunday after Trinity, June 16th, at which time he will hold an Ordination. Tuesday July 9th, has been named as the day of the Consecration of the Church of the Holy Innocents, Albany; and Thursday July 11th, for that of Colvary Church, Burnt Hills, Saratoga County.

Massachusetts—*Episcopal Visitation.* Thursday, 18, was the day appointed for Fall River. The Bishop on his arrival in the morning, was met by the Rev. Mr. Porter, Rector of the Parish, the Rev. Mr. Hathaway, of Warren, R. I., Richmond, of Swansea, and Horton, of New Bedford. So that the visitation partook of the nature of a Convocation.

In the afternoon, service was held in the church. Rev. Mr. Hathaway read prayers, and Mr. Horton preached. After the sermon, the Bishop made an address, urging upon the hearts and consciences of the hearers, the importance of those great truths the gospel presents. In the evening, the rite of Confirmation was administered to twenty-one persons, two being detained at home by illness. The Bishop preached and made also an adddress to the candidates. A large congregation attended this service.

Friday, 19th, the Bishop visited Swansea. The same clergymen were present as at Fall River. Also a number of friends from the neighboring parishes, who feel a deep interest in this Church.

Service was held in the afternoon. Rev. Mr. Horton read prayers, and the Bishop preached,—setting forth in a forcible manner that joy which arises from a true and abiding interest in the Saviour of sinners. In the evening, Rev. Mr. Hathaway read prayers, and the Bishop preached and administered the rite of Confirmation to one person; this, with two others previously confirmed, makes three during the year. Both services were well attended, and great interest manifested in them. The Rector of this Parish has much to encourage him.

Sunday, 21, the Bishop spent in New Bedford. He preached during the day, and preached and confirmed eight persons in the evening. The services were read by the Rector. The weather was fine, and quite a large and attentive congregation attested the deep interest with which they regarded the services.—*abridged from Christian Witness.*

New Jersey.—*Vernal Visitation.* On Monday, April 15th, in the afternoon, in St. John's Church, Salem, the Rev. Mr. Harrold, (of the diocese of Delaware) read prayers, and the Rector, the Rev. Mr. Kidney, catechised the children, and the Bishop examined them. The Rev. Messrs. Otis, Mackie and Bartlett was present. In the evening the Rev. Mr. Bartlett read prayers, and the Bishop preached, and confirmed *four* persons; the Rector reading the Preface in the Confirmation Service. The Rev. Messrs. Otis, Mackie and Harrold were present. On Tuesday, 16th, the Rev. Messrs. Mackie and Harrold read morning prayers, and the Bishop preached, and administered the Holy Communion, assisted by the Rector.

In the afternoon, in St. George's Church, Penn's Neck, the Minister, the Rev. Mr. Otis, read prayers, and the Bishop preached. The Rev. Messrs. Kidney, Mackie and Harrold were present.

In the evening, in the Methodist Meeting House, at Penn's Grove, the Rev. Mr. Mackie read prayers, and the Bishop preached. The Rev. Messrs. Otis, the Missionary, and Kidney were present.

On Monday evening, 22d April, in St. Peter's Church, Freehold, the Rev. Mr. Putnam, Missionary to Middletown Point and parts adjacent, read prayers, and the Bishop preached, and confirmed *one* person. On Tuesday the 23d, the Rev. Mr. Putnam read morning Prayers, and catechised the children, and the Bishop examined them, preached, and administered the Holy Communion, assisted by the Rev. Mr. Finch.

In the evening, in Christ Church, Shrewsbury, the Rev. Mr. Finch, the Rector, read prayers, and administered adult baptism, and the Bishop preached, and confirmed *twelve* persons. On Wednesday, 24th, the Rector read prayers and catechised the children, and the Bishop examined them, preached and administered the Holy Communion.

In the evening, in the temporary Chapel at Red Bank, the Bishop read prayers and preached. The Rector, the Rev. Mr. Finch was present.

On Thursday, 25th, (St. Mark's Day,) in Christ Church, Middletown, the Rector, the Rev. Mr. Finch read morning prayers, and the Bishop preached, and administered the Holy Communion, assisted by the Rev. Mr. Putnam.

In the afternoon, the Bishop laid the corner stone of Trinity Church, Middletown Point, and made the address. The Rev. Messrs. Putnam (the Missionary) and Finch were present.—*Banner.*

Ohio.—Bishop McIlvaine visited St. Paul's Church Cincinnati, on 2d Sunday after Easter, April 14th, in the morning, preaching and confirming *three* persons; the Rector officiating in the desk.—*West Epis.*

Wisconsin,—The Rt. Rev. Jackson Kemper, D.D. visited the parish of Christ Church, Delevan, Walworth Co., on the first Sunday after Easter, and Consecrated the Church belonging to the parish, and administered the Rite of Confirmation to *four* persons. This is the first completed of *four* Churches in progress of erection in this County—*Calendar.*

Illinois.—The Rt. Rev. Philander Chase has given notice, and appointed the time for the Consecration of *seven* Churches in the Diocese of Illinois all new but one. Among the number is the Church of the Congregation of Norwegians at Chicago, making the third Church *completed* in that city. A fourth Congregation is now being formed in West Chicago, which will probably erect a Church the present season, making in all *four* Churches in the City.—*Calendar.*

The CXXXVII Psalm.—The last stanza of the elegant Latin version of this Psalm had one or two errors as given last week, one of which was destructive both of metre and sense. As the MS had been mislaid in the printing office, they were not discovered till too late for correction. We therefore give them an insertion in their corrected form, as an act of justice to their accomplished author.

Psalmus CXXXVII.

Qua fluit Euphrates, mæsti consedimus herba,
Cum subiit menti te meminisse, Sion!
Natæ illic salices sulcabant frondibus undam,
Et ramis nostras sustinuere lyras.
Exilii namque auctores audire volebant
Carmen, et ingratum corde dolente melos,—
"Quemlibet ex hymnis Solymæ cantetis"; at exul
Quis recinet sacrum carmen, ut ante, Deo?
Cara Sion! Si mente cadas mihi, dextera plectro
Amplius haud possit nostra ciere lyram!
Immemori Solymæ, concrescat lingua palato!
Gaudia nulla tuis anteferenda sinam!
Prolis Idumææ revoca, Deus Optime! verba,
Quando Hierosolymis venerat atra dies,—
"Corruat in cineres, ah, gloria corruat Urbis!"
Clamabant, "humili concidat æqua Solo!"
O confecta malis Babylonis Filia! nostras
Ulturo ærumnas omnia fausta precor;
Immo tuos rapiens natos, durisque tenella
Saxis illidens membra, beatus erit.

CLERICAL CHANGES.

Rev J J McElhiney to Wooster, Ohio.

Rev S D Denison, to Matagorda, Texas.

Rev J De Pui, to Mineral Point, Wisconsin.

The above are Domestic Appointments.

Rev P S Chauncey, to the temporary charge of St. Bartholomew's, New York, during the absence of Dr. Balch.

Rev Henry John Windsor, Deacon, to the rectorship of East New Market Parish, Dorchester Co. Maryland.—Post Office, East New Market.

Rev D P Sanford from Wolcottville, Conn, to St. Louis, Mo.

Rev George Slattery, to Trinity Church, Saco, Maine.

Rev William Atwill of Canaan, to a Missionary Station at Bradford, Steuben Co, W. N. Y.

Rev Charles W Quick has resigned the charge of St. Martin's Church, Marcus Hook, Pa.

Rev George H. McKnight, to St. Mark's Church, Leroy, W. N. Y.

Rev Frederick Sill having accepted the charge of St. John's, North Guilford, Conn., as assistant minister of the same, requests that letters and papers for him may be directed accordingly.

Rev Amos B Beach having accepted a call to the rectorship of Zion Church, Palmyra, Wayne Co, W. N. Y., requests that all letters and papers for him, may be addressed accordingly.

Rev Cornelius S Swope of St. James's College, Md., has received and accepted an invitation to Trinity Parish, Chicago, Illinois.

Rev Joseph Ransom having receiced and accepted a unanimous call to the rectorship of Trinity Church, Plattsburg, Clinton Co., and entered upon his labors, requests all letters and papers to be directed to him accordingly.

Married.

In the Church of the Annunciation, on the feast of St. Mark, April 25th, by the Rev. Anthony Ten Broeck, the Rev. William Oscar Jarvis, and Mary Frances, daughter of the late Rev. Moses Burt.

Died.

At Avon Springs, on Friday morning, April 19th, Samuel Salisbury, M. A., aged 44 years.

Dr. S. was a Physician in whose character were happily blended the highest professional skill, with great kindness and suavity of manner, and a truly christian life; which secured to him the confidence and love of those who knew him, and by whom his sudden death is deeply deplored.—Those who knew him best, loved him most, and will cherish his memory with a true and lasting affection. Having, in the various relations of life, acquitted himself with a true christian fidelity, he died as a christian would wish to die, "with the structures of a religious life," in the midst of prayer—in the communion of the Catholic Church—in the confidence of a certain faith—in the comfort of a reasonable, religious, and holy hope—in favor with his God, and in charity with the world.—*Com.*

Notices.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
Rev. J. F. Schroeder, D. D., Rector.

Course of evening lectures on the Reformers of the Church of England.

Lect. I, (on Sunday, May 12th,) *The Life and Times of Wickliffe.*

Service at half-past 7, P. M.

☞ The Free Church of the Nativity, Avenue C, between 5th and 6th Streets, will be opened for Public Worship, on the first Sunday after Ascension, May 12th. Service to commence at 10½ A.M. and 3½ P.M. Offerings on that occasion and during the present month will be appropriated to assist in procuring what is still needful to render this Church edifice fit, as an offering to the Lord, at its future consecration to His holy service. C. CLAPP, Rector.

New York, May 6th, 1850.

P. E CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school-room of the Church of the Ascension, on Monday evening next, (13th inst.,) at half-past 7 o'clock.

Thomas P. Cummings, Rec. Sec'y.

New York, May 11, 1850.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow Street, near Grand.

The subscriber solicits the sympathy of Episcopalians generally, in behalf of his thriving congregation. They have been worshipping in a Hall, now nearly three years, which has greatly impeded their onward progress. They have been unwilling to commence a building through fear of embarrassment. An opportunity now occurs of changing their hall into a commodious little church, capable of accomodating 800 persons, at the small expense of about $900. An experience of eight years convinces him that a wide field of usefulness is opened to him should he succeed in this plan by the liberality of his christian friends. Contributions for this object wil be gratefully received and duly acknowledged by James Millett, Rector, 133 Eldridge St., Messrs. Stanford and Swords, 137 Broadway, or H. S. Billinge, 163 Greenwich St.

BURLINGTON COLLEGE.

The Eighth Term of this Institution will open on the 1st day of May, 1850. Early application is requested, either to the Rt. Rev. George W. Doane, President, or to the Rev. James W Bradin, Rector. 3m

CALVARY FREE CHURCH, WILLIAMSBURGH,
Third street, near Grand.

The Rev. J. Millett will preach in the above place of worship on Sunday evening next, May 12th.

Service to begin at 7½ oclock.

ST MARY'S HALL, BURLINGTON, N. JERSEY.

The Twenty-seventh Term of this Institution, will open on the 1st day of May, 1850. Early application is requested, either of the Rt. Rev. George W. Doane the Bishop of the Diocese, or to the Rev. Reuben J. Germain, Principal.

The Corporation for the relief of Widows and Orphans of deceased Clergymen of the Protestant Episcopal Church in the State of New Jersey, will hold its annual meeting in Trinity Church, Newark, N. J. on Wednesday, May 29th, at 9 o'clock, A. M. JOHN L. WATSON, Sec.

Newark, N. J., April 24 1850.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 30th ult, viz:

Christ ch, Lnsdald, R I, adv coll, 6 25; St Mark's, Warren, R I, 11; Grace ch, Providence, R I, 36 13; Jews, 2 25 Zion ch, Little Neck, N Y, S S for Ill, 5; St John's, Georgetown, D C, 27; Western Missisns, 5; St James Par, Birmsngham, Conn, 22; Union ch, Killingworth, Con, 1 40 From New Jersey for Missions in Ill, 100, in Bp Freeman's jurisciction, 100; St Peter's, Charleston, S C for Cal, 53; Christ ch, Charlottsville, Va, 10; Rev Dr Wheaton, 10;—Total, 389 63.

THOMAS N. STANFORD, Treas.,
New York, May 7th, 1850. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 30th inst.

Mrs. Wm. A. Spencer, subscriber, $5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, May 7th, 1850. 20 John street.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN.

The Treasurer acknowledges the receipt of the following sums since adkowledgement of April 1st, by J. Davenport, late Sreasurer, viz:

W R Ronalds, an, 48 49, 4; Spencer D C Van Bokkelen, an, 50, 2; C. N. Buck Jr., 49, 2; N. R Chapel, in box for mission, 6 25; James M Browning, 5; H B Bockwell, an, 50, 1; Mrs De Rham, 5; Mrs James Renwick, 5; Collection at St Bartholomews Church Sunday evening 14th April, after Anniversary Sermon by "Rev Thos. M Church of Boston" F S Winston, an, 48 49, 4; A Thank Offering from a Churchman in South America, 20; D H Arnold, 10; Peter Cooper, 10; Charles Hatch, 2; Box, Ship New York, 3 45; W W Dibble, an, 49, 2 00; Trinity Church, N Y 6 mos. stipend 3 00; total, 587 64.

E. M. DUNCAN, Treasurer,
New York, May 8, 1850. 114 Wall-st.

Advertisements.

THE GOSPEL ITS OWN ADVOCATE.
D. Appleton & Co., publish this week, The Gospel its own Advocate, by George Griffin, LLD. One handsomely printed volume, 12mo., $1.

This volume contains the observations of one of the most distinguished members of the New York Bar, upon a large class of circumstances connected with the advent, and the nature and progress of Christianity, arranged in such a form as to present an unresistable argument in favor of the truth of the Christian Religion. The style of the author is at once both elegant and popular.

D. A. & Co., have recently published,
Notes on the Miracles of our Lord, by the Rev. Richard C. French, MA., 1 vol. 8vo., $1 75.

"We have nothing in the English language on this subject, which can compare, in elaborateness and critical value, with this work of Mr. French."

In Press—a second edition,—Notes on the Parables of our Lord, by the Rev. Richard C. French, MA., 1 vol. 8vo.

NEW VOLUMES of LIB'Y. of A. C. Theology.
D. Appleton & Co., have just imported—
Bishop Forbes' Considerationes Modestæ, vol 1
Thorndike's Theological Works, vol 3, part 1
Hammond's Sermons, vol 1
Laud's Works, vol 2
Frank's Sermons, 2 vols.

SERMON COVERS.—New and improved Covers for Sermons—to fold up for convenience, for the Pocket. For sale by STANFORD & SWORDS,
137 Broadway.

CHURCH SERVICE.—Containing the Book of Common Prayer and the Proper Lessons bound together, in a variety of sizes, and every style of binding. We have just published an elegant edition of the Lessons, to match our 32mo. Prayer, forming when bound together a most convenient book for the Pocket.
Published by STANFORD & SWORDS,
139 Broadway.

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

Location.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

Sessions—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing
EDMUND B. TUTTLE, Principal.

REFERENCES.
Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

PERSECUTIONS OF THE EARLY CHRISTIANS.

THE EVERGREEN for May, contains the first of a series of highly interesting articles on the above subject, written expressly for that Magazine, by the Rev. Richard Cox, Rector of Zion's Church, New York. These papers, on so important a subject, cannot fail to add materially to the interest of that already popular and widely extended Church periodical. The Editor would also state that he intends resuming in its volumes,

THE LIVES AND PORTRAITS OF AMERICAN BISHOPS

who are now deceased. The June number will contain an engraving, together with a sketch of the life of Bishop Ravenscroft.

The EVERGREEN is issued monthly, and each number will contain a splendid steel engraving. Terms of subscription, $2,00 *per annum*, in advance. All subscriptions must commence with the volume, and no subscription will be received for a shorter time than *one year*.

Any clergyman or other person, sending us the names of *four* subscribers, with the cash, will be entitled to a fifth copy gratis. Any one sending us the names of *fifteen* subscribers, with the cash, will be entitled to a complete set of the Evergreen handsomely bound, in 6 vol. the price of which is $15. Remittance may be made by mail at our risk.

Gospel Messenger and Banner of the Cross, will please give the above 4 insertions, and send their bills to the office of the Evergreen.

Wm. H. ONDERDONK, Editor and Prop'r,
New York, May 11, 1850. 142 Broadway.

LITTELL'S LIVING AGE, No. 313, 12½ cents.

CONTENTS.

1. The defence of the murderer, Courvoisier, defended, *Law Review.*
2. British Ministry—France—Germany, *Spectator.*
3. Our Cousins in the Country, *Sharpe's Magazine.*
4. The Marriage Contract, *Spectator.*
5. Letters from Jamaica, No. VII., *N. Y. Evening Post.*
6. Switzerland and the United States, *Swiss National Gazette.*
7. The Opium Trade, *Boston Journal.*
8. Benton, Clay, Foote, *Boston Courier.*
9. Battle of Buena Vista, *Republic.*
10. Parliamentary Publications, *Spectator.*

With Poetry and Short Articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston,
And sold by Dewitt & Davenport, Tribune Buildings, New York.

REPORT FOR APRIL.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of April, Three hundred and one new policies, viz.:

To Merchants	57	To Ladies	3
Mechanics	75	Physicians	12
Farmers	67	Lawyers	12
Clerks	13	Clergymen	5
Public Officers	15	Civil Engineers	
Manufacturers	16	Hotel Keepers	
Mariners		Teachers	
Bankers	3	Others	23
	246		55
		Total	301
Whole number of Policies Issued			5645

This Company, last January, declared a dividend of 40 per cent. for 8½ months. Also declared an Interest of 4 per cent, to be paid on previous dividends.

Accumulated Capital, Jan. 1, 1850,—$211,829 50.

Pliny Freeman, Actuary. Morris Franklin, Pres.
Spencer S. Benedict, Vice Pres.

Medical Examiners.—George Wilkes, M. D., Cornelius R. Bogert, M.D., In attendance daily from 1 to 2 P. M.

Poetry.

The Organist.

Dedicated to the Organist of the Church of the Advent, Boston, Mass.

[Suggested by a German Ballad.]

BY C. B. FAIRBANKS.

In the cathedral's solemn shade,
From early matin-song to vesper,
Where faithful Christians round him prayed,
Sat, music-thralled, the pious Hesper,
Pouring upon the listening air,
His deep, melodious calls to prayer.

Shunning all worldly toil and strife,
His soul by no ambition shaken,
To art he sacrificed a life
Pure as the strains he loved to waken,—
In which, by no foul passion crost,
His spirit revelled sweetly lost.

He yielded to their mild control,
And heavenly harps were ever breathing
Faith's blest cadenzas in his soul;
Whilst daily there was slowly wreathing,
By spiritual hands unseen,
Life's crown upon his brow serene.

His dwelling was a narrow room,
By the cathedral's towers o'ershaded,—
And by a calm, monastic gloom,
Grateful to world-sick souls, pervaded:
And there, from earth's distractions free,
He lived in saintly purity.

There often sat he rapt in thought,
His soul for holier mansions longing,
With beatific raptures fraught,—
And blessed angels round him thronging;—
His eyes bedewed with joyful tears,
While Heaven's seraphic choir he hears.

As the mute groves of Academe
Still teach the wisdom of the sages,
So the old church his every dream
Peopled with tones of former ages,—
Re-echoing through its arches vast
The *Misereres* of the past.

He recked not studied rules of art;—
Music, spontaneously flowing
From the deep well-springs of a heart
With holy fervor ever glowing,
Made, mid earth's care, and grief, and crime,
His life a symphony sublime.

Boston, Easter Even, 1850.

Selected Matter.

(From the London Guardian.)

King's College Hospital.

Nobody, we suppose, can fail to have been impressed at one time or another with the fact that the members of a profession which more than any other, requires the discipline of careful and Christian training receive, as such, literally no education at all. A young man just emerging from boyhood, is despatched to London, to "walk the hospitals." He goes his appointed rounds—there his education begins, and there it ends. At a most dangerous period of his life he is let loose upon London, without control, discipline, advice, or pastoral superintendence; and, within that sphere of unmitigated temptations, his *intellect* is initiated, more or less, according to his own will, into the mysteries of a science, which, though "pure to the pure," is yet to the corrupt heart fraught with dangerous and even brutalizing influences. The wonder is, not that medical students, as a body, should be what they are, but rather that so many should be rescued from this fiery ordeal to become examples of purity, faith, and earnest piety within and beyond the circle of their professional sphere.

It is the deep and painful feeling which every thoughtful person must entertain on this subject which tempts us to transgress to-day, our ordinary rule, by directing the attention of our readers to an appeal which appears in our advertising columns, issued on behalf of King's College Hospital. If this hospital were like any other hospital—if its claim to support rested simply upon grounds of general philanthropy, or upon its utility as a school of clinical *instruction* for medical students, we might wish it, in common with its elder sisters, all success; but we should hardly single it out for special recommendation. But the hospital of King's College has its peculiar characteristics, which eminently entitle it to the sympathy of Churchmen. In the first place, the hospital itself is essentially a Church institution. The committee, the medical officers, the secretary, the dressers, the clinical clerks, and nurses, are all, of necessity, members of the Church of England. Acting, indeed, in the spirit of our Church, it extends its ministrations of mercy, to the sick poor of all religious persuasions, without distinction; yet still, avowedly, it is a handmaid of the Church. But its merits do not end here. Its most characteristic feature is its connection with the College from which it takes its name. It is an indispensable supplement to the genuine collegiate system of medical education. It was at King's College that medical science, for the first time since she fled for practical instruction from our peaceful Universities to crowded cities, found a congenial Christian home. In King's College, the medical students, for whose clinical instruction this hospital has been provided, receives his *education*, strictly so called. Within those walls, with all the appliances of enlightened Science, under a discipline which is being gradually rendered more and more effective—within the indirect influence of a sound academical public opinion, and of good and holy associations with ample opportunities of such intercourse with students in other departments as must tend to rub off professional pedantry, and to enlarge the moral and intellectual horizon—and above all, in constant attendance upon the College Chapel and the Divinity Lectures, and in enjoyment of all the means of grace, he is thus trained in manifold ways, to all the habits of the Christian philosopher and the Christian gentleman. The fruit of this culture, we are assured, is already visible. Not to mention that the manners, language, habits, and dress, which reminded us, in other days, of the ruffianism of the German student, have disappeared here, there is one fact which will speak volumes to the Churchman; we have reason to know that the medical department furnishes as many willing worshipers, and as many communicants in the College Chapel as any other of the secular departments of the College.

And now, when we reflect upon the position which these young men are one day to occupy, when we remember that to them will be confided the health and life, the peace, honor, and inmost secrets of the sons and daughters of the Church in thousands of Christian households—that the medical practitioner has too often access to the sick man's chamber before the clergyman, that he may either repel or invite the approach of spiritual aid, that he is the last witness of the sinner's death-bed, it is scarcely possible to overrate the importance of such a medical education, training him through these the most critical years of his life under Christian discipline and Christian influences. It is surely a question, not only for society at large, but for the Church of Christ, whether such responsibilities shall be entrusted to men brought up as Rationalists, Materialists, or Atheists, or to religious and earnest-minded members of the Church—whether the man whose work it is to handle this poor frame of ours is taught to look upon it as mere carrion, or as the seed of a future glorified body, the heir of incorruption, destined to be clothed with immortality in the day of the resurrection of the dead.

Those who think with us will feel desirous, as we do, that the clinical instruction supplemental to such training, should have a local habitation somewhat better than one extemporised out of a parish workhouse, and that even the external fabrick wherein it is carried on should be made more worthy of the Church, to which this institution specially belongs.

Weighing Department of the Bank of England.

One of the most interesting and astonishing departments within the whole compass of the Bank of England, is the weighing department, in which, with the rapidity of thought, and a precision approaching to the hundredth part of a grain, the weight of the gold coins is determined. There are six weighing machines, kept working by the same agency which supplies all the mechanical power in the Bank, and three weighers attend to these. Rolls of sovereigns, or half-sovereigns, are placed in grooves, and are shaken, one at a time, by the motion of the machine, into the weights. If they are of standard weight, they are thrown by the same mechanical intelligence into the box at the right hand side of the person who watches the operation; if they have lost the hundredth part of a grain, they are cast into a box on the left. Those which stand the test are put into bags of one thousand sovereigns each, and those below par are cut by a machine and sent back to the mint. Between one and two thousand light sovereigns are thus daily sent out of circulation. The silver is put up into bags each of one hundred pounds value, and the gold into bags of a thousand, and then these bagfuls of bullion are sent through a strongly guarded door or rather window, into the treasury.

The treasury is a dark gloomy apartment, fitted up with iron presses which are supplied with huge locks and bolts, and which are perfectly fire-proof. Gold, silver, and paper money ready for circulation, to the amount of twenty-five millions sterling, were in the treasury when we visited it. One of the gentlemen in that department placed one thousand sovereigns in our hand, and at the same time pointed to seventy bags full of gold in the little recess which he had thrown open, making in all, the modest sum of seventy thousand pounds. He placed notes to the amount of half a million upon our palm, which no doubt had its own sensations as the precious deposit trembled on its top. The heads of the departments meet in the treasury every evening, and there all the accounts are balanced.—*Hogg's Weekly Instructor.*

From the Spirit of Missions.

California.

San Francisco.—REV. J. L. H. VER MEHR.

"It is with a thankful heart that I report the formation, in this city, of a second congregation. Having substituted evening service in Grace Chapel, for afternoon service, I was about to enter into my labor for the formation of a sailors' congregation, when I was earnestly and solemnly pressed to hold services in the 'Happy Valley,' the southern part of this city, growing and extending with amazing rapidity, and entirely destitute of ministrations. A house being offered for temporary use, and $8,000 to build with, and a lot on which to erect a church, I consented to postpone my efforts for the sailors, and to officiate on Sunday afternoon. At the first gathering, there were about two hundred and fifty persons present, and this congregation promises well, on account of the serious, steady disposition of the people and the central location.

"A chapel is in progress of building, and 'Christ Chapel' will soon become a home for the strangers, and a nursery, I hope, of sound Church doctrine.

"At the request of some gentlemen, who, although as yet no members of the Church, are constant in their attendance, I have begun, in accordance with Cannon 28, 1832, weekly evening services and lectures, in Grace Chapel.

"To perform my various duties, of officiating, preaching, catechising, teaching school, visiting the numerous hospitals and sick, attending the frequent burials, as well as receiving the visits of those, who, in this place of feverish excitement, are glad to meet with a minister of God, takes all my time and strength; and I pray God to send me a fellow-laborer of the right spirit. If the Missionary labor is to be continued, and the Church established in as many points as possible, and on legal and sure foundations, this help becomes imperative. I repeat, therefore, my request; let the Church send forth another 'authorized' agent, willing to act as a 'Missionary,' until the time arrives to 'settle.' I will divide with him the alms collected at the Offertory, which are, as yet, my only support.

"By 'dividing the alms,' I mean that my humble home and fare will be at his disposal, as brethren ought to be together."

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, D.D., Rev. Lewis P. W., 98 2d Avenue.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 251 Elizabeth st.
Canfield, Rev. E. H., 216 Walker st.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Chauncey, Rev. P. S.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Edwin R. T., 98 Twelfth st.
Cook, Rev. Thomas, 276 Houston st.
Cox, Rev. Richard, 37 Market st., cor. of Madison.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 127 Macdougal st.
Evans, Rev. Benjamin, 172 Broome st.
Everett, Rev. William, 9th Av. near 23d st.
Frost, Rev. Wm. J., 722 Broadway.
Hackley, D. D., Rev. Charles W., 3 College Green.
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Harriman, Rev. Orlando, 411 Fourth st.
Hart, Rev. A. Bloomer, 112 Grand st., near Bowery.
Harwood, Rev. Edwin, 86th st. near 3rd Avenue.
Hawks, D.D. LL. D., Rev. Francis L., 217 Tenth st.
Henry, D. D., Rev. Caleb S., 146 Macdougal st.
Higbee, D. D., Rev. Edward Y., 159 Chambers st.
Hobart, Rev. John H., 70 Franklin st.
Hollingsworth, Rev. Samuel, 6 8th Avenue.
Houghton, Rev. George H., 36 East 27th st.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 117 Madison st.
Irving, Rev. Pierre P., 2 Park Place.
Jeliff, Rev. Hiram, corner 31st st. and 1st Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 683 Greenwich st.
Little, Rev. Charles S., 224 3d Avenue.
McVickar, D. D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 26 West Fifteenth st.
Millett, Rev. James, 135 Eldridge st.
Morris, Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., 110 West 20th st.
Ogilby, D. D., Rev. John D., Theo. Sem., Chelsea Sq., 20th st.
Pardee, Rev. Isaac, 13 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev. Samuel P., Theo. Seminary, 20th st.
Parks, Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D., Rev. John F., 3 St Clement's Place.
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
White, Rev. Ferdinand E.
Whitehouse, D. D., Rev Henry J., 120 11th st.
Wilson, D. D., L. L. D., Rev. Bird, 206 West 20th st.

BROOKLYN

Bourne, Rev. Rowland H., 287 Pearl st.
Bourns, Rev. Edward, 30 Clinton st.
Childs, Rev. W. L., 153 Henry, cor. Joralemon st.
Clark, Rev. John W., 256 Pearl st.
Clements, Rev. Francis C., 1 Sands st.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Gardiner, Rev. Chas. H., 30 Johnson st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, D. D., Rev. Samuel R., 49 Myrtle Av.
Labagh, Rev. J. P., 3 Union Place.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Shackelford, Rev. John. W., Franklin Av., near Myrtle.
Spooner, Rev. John A., Franklin Av., betw'n Myrtle & Park.
Stearns, Rev. John, Powers st. 2d door from Pacific.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.

WILLIAMSBURGH.

Fash, Rev. George W., Mesisole st. near Union Avenue.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st.
Walker, Rev. Robert J., Greenpoint.

NEW JERSEY.

Barry, D. D., Rev. Edmund D., Essex st., Jersey City.
Bowden, Rev. James J., Jersey City.
Moore, Rev. Jacob D. L., Hoboken.
Mahan, Rev. Milo, Van Voorst.
Reynolds, Rev. John West Hoboken.

THE EVERGREEN, or CHURCH OFFERING. The proprietor of this valuable monthly Church periodical would call to it the attention of Episcopalians. Its design is to furnish information and instruction, in an attractive form, which may meet the wants of the christian *family*. The many unsolicited testimonials of approval, which have been sent to us by both clergymen and laymen, afford gratifying evidence of the satisfaction our Magazine is giving. With the May number we shall present to our readers the first of a series of highly interesting and instructive articles upon the *Persecutions of the Early Christians*, written expressly for the *Evergreen*, by a clergyman of this city, well known as one of the best and most vigorous writers in the Church. We hope that the effort on our part to supply a want, which, before our Magazine was started, was much felt in our Church, will meet with a prompt and liberal support from churchmen in this and other dioceses—and that those who *wish well* to the work will aid us by becoming subsbribers.

Terms $2 00 a year in advance—any persons sending us the names of *four* subscribers, with the cash, will be entitled to a fifth copy gratis. Each number contains a splendid steel engraving.

W. H. ONDERDONK, Proprietor, 142 Broadway.

N. B. Back numbers containing portraits of most of our deceased Bishops, and views of Churches, for sale at the office. Ap. 27.

BOY'S BOARDING SCHOOL at Goshen, Orange Co., N. Y.—The Principal of Farmer's Hall Academy will continue to receive into his family a limited number of pupils, who will receive instruction in the Academic classes, and also pursue their studies, and spend their hours of relaxation at home under the charge of a teacher.

This happy combination of the advantages of a public and private education, it is believed, affords an opportunity to those desirous of sending their Sons into the country, seldom to be found.

The New York and Erie Railroad enables parents from the city to visit Goshen, remaining eight hours, and returning daily.

The next session of this school will commence on Monday the 29th of April, and continue twenty-two weeks. Circulars containing terms and further particulars may be had at the Book stores of Mark H. Newman, 199 Broadway, and T. F. Crowen 599 Broadway.

The Principal may be seen at the New England Hotel 111 Broadway, above Trinity Church, on Thursday the 18th and 25th inst., from 10 A.M., to 3 P.M., or he will call on those who desire it on the Fridays following.

D. L. TOWLE, A. M. Principal.

April 10,—2w.

CHURCH ORGANS

FOR SALE At H. A. Seaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

ORGAN MANUFACTORY, 548 PEARL STREET.

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to MR. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.

April 20, 1850,—tf

SELLING OFF STOCK AND RETIRING from Bookselling.—The Subscriber being deprived of his store in the Tract Society building, 146 Nassau-st., is determined to quit business. He, therefore, in order to close his concern, offers his Valuable Stock of Books to persons in want of them, at prices that will be sure to command their attention. Most literary men, amateurs, scholars, professional men artists, and in short every one who either reads or buys books, knows how recherche, valuable and extensive that stock is.—It is unnecessary for him, therefore, to say more than that it contains the most valuable treatises on every branch of knowledge, in all languages, for sale in this country. The whole will now be disposed of at lower prices than ever before, as he must close his business in a very few months.

Let every one, therefore, who wants books of any kind call, and he will purchase them at prices by which he will save one half his money. This is an inducement the subscriber thinks will not be disregarded, and no person shall leave his store dissatisfied or disappointed, at least so far as price is concerned.

JOHN DOYLE, Bookseller,
m 16, 1850, 8t $ 146 Nassau-st., N. Y.

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes. Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure and unadulterated. We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent. The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.

HOLBROOK & CO.,
Ap 27, '50—6m 214 Broadway.

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offr for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of meal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certicates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices. tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner of Centre and River sts., Newark, N. J.
November 11.

UNION HALL ACADEMY, JAMAICA, Long Island.

The summer session of this Institution, will commence on the first Monday in May. A gentleman of experience and eminent qualifications, will teach the classics, and every department in the School will be filled by competent instructors. Circulars may be obtained from E. Monroe, Esq., 247 Broadway.

JOHN N. BRINCKERHOFF, Principal.
April 27—3T.

CHURCH SCHOOL for Boys, to be conducted under the general supervision and advice of the Rev. Samuel Seabury D.D. First term commences May 9, 1850. Circulars are now ready, and can be obtained at 125 West 13th St., and of WM. B. STOUGHTON at the School Rooms, 190 West 19th St 3d house from Eighth avenue.

New York, April 27 1850. tf.

A LADY whose course of instruction comprises English, singing and Drawing, wishes to form an engagement as visiting teacher, also, to board in a family where her instructions would be deemed an equivalent. References exchanged. Address X Z office of the Churchman.

April 20—2t, $

SCHOOL, New Haven Conn. The Summer term of the Misses Edwards' Boarding and Day School will commence on the second Wednesday in May.

April 20 1850—3t, $

EDUCATION.—A Lady of highly respectable family, religious principles, great experience and talent, wishes to form an engagement as Visiting Teacher. Her course of instruction comprises English and French, Piano-forte, Singing and Drawing. She would wish to meet an agreeable family, where a portion of her time devoted to GIVING INSTRUCTION in the above accomplishments would be considered an equivalent for board. References exchanged. Address "Alpha"—Office of *The Churchman.*

MOUNT ALBAN, D. C.

THE next session of the Institute at Mount Alban will commence on Wednesday, May 1st. Applications for admission or for information respecting terms, course of study, &c., should be addressed "Rev. Anthony Ten Broeck, Georgetown, D. C."

April 20,—3t.

WANTED.—A Governess in a family living in the country near Philadelphia. One is required who is competent to teach the various branches of English, French, Drawing, and Music. Salary $350 and board. Address R., Office of the Banner of the Cross, Philadelphia.

April 27—tf.

THE CHURCHMAN is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance.

Sept. 8.—tf

☞ At Reduced Prices for Cash only ☜
Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

Books of Instruction.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
First Truths	"	2 00
Duty to God	"	50
Church Primer	"	
Office of Devotion for Sunday Schools	"	1 25
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	2 00
Manuel of Short Prayers for Children	"	6 00
Harmony of the Creeds	"	1 50
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	2 00
Questions on the Collects, stiff covers	"	1 50
Catechism on the Collects	"	6 00
Epistles and Gospels from the Prayer Book	"	20 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	6 00
Manuel of Oral Instruction upon the Bible	"	8 00
The History of our blessed Lord, in Easy Verse	"	2 00
Bible Companion, vol. 1, Old Testament	"	6 00
" " 2, New "	"	18 00
Quest. on St. Matthew, part 1, stiff cov.	"	20 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
		5 00

New Books of Instruction.

Evidences of Natural and Revealed Religion; also, the Doctrines and Institutions of Christianity, with Questions by the Author of "Reasons why I am a Churchman," $30 per hundred.

Questions on Genesis, Part 1—$6 00.

The Church Catechism, simplified by Question and Answer, $3 00.

Scripture Reading Lessons for Young Children, Part 1, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 per hundred.

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

CHEAP LIBRARY.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date is 186 vols., of various prices. Total, $29 06, nett.

THE CHILDREN'S MAGAZINE, bound in 40 vols., of 144 pages each. Price for the set, 7 20, nett.

THE JUVENILE LIBRARY, 6 vols., 32 mo. Price for the set, 87 cents, nett.

NEW LIBRARY BOOKS.

Bear and Forbear	half morocco,	10 cents,
Norah	"	10 "
The Widow's Son	"	10 "
The Dog an Example of Fideliy	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "
The Doubt Settled	"	10 "
Simple Stories	"	12 "
The Jewels	"	16 "
Stories illustrative of our Duty to God	"	18 "
Charles Burton. A Tale	"	23 "
Emma. The Child that Jesus called. By Rev. H. W. Lee	"	16 "
Scripture reading lessons for young Children, 3 parts in one vol.	"	25 "

BEAUTIFUL BOOKS FOR GIFTS.

The COMBATANTS.—An Allegory. By the Author of "The Dark River," with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

The BOY AND THE BIRDS.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The KING'S MESSENGERS.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

The OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

The SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62½ cts.; fancy paper covers, 25.

The DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, gilt, 62½ cts.; fancy paper, 25.

SACRED ALLEGORIES.—The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

The DARK RIVER.—An Allegory. By the Rev. Edward Munro. With four elegant ilustrations. Muslin, 12½ cts.; fancy paper, 25.

The EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

The HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

The CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.

March 3, 1849. Church Depository, 20 John St

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute:

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y. m26tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ST. MARK'S HALL.—EPISCOPAL BOARDING SCHOOL for boys, Orange, N. J., twelve miles by the Morris and Essex R. Road from N. Y. City.

The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars and terms may be had on application to the Rector at Orange, or at the Book Stores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John-st. References—The Rt. Rev. Bishops Doane and Brownell; the faculty of Trinity College, Hartford, Conn.; Prof. Totten, William and Mary College, Va.; Rev. J. A. Williams, R. L. Patteson, Esq., and Dr. D. Babbit, Orange; the Rev Messrs. Henderson, Watson, and Southard, and J. C. Garthwaite, and J. W. Condit, Esqrs., Newark; New York, the Rev. Drs. Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev. R. Cox, the Rev. Profs. Henry and Haight, the Hon. Samuel Jones, Gen. F. Pentz, Floyd Smith, R. D. Wilks, and A. T. Anderson, Esqrs.

S. S. STOCKING, A. M., Rector.
m 16, 1850, 2 m.

EPISCOPAL ACADEMY OF CONN.

THE next Term of this Institution will commence on the last Thursday in April, and continue 14 weeks. Every branch is taught, requisite to prepare young men for any class in College, and for the active pursuits in life. Pupils will be received into the family of the first Assistant, the Rev. Willard Bryant, at an expense of $55 per term, including every thing except Books, Stationery, and Modern Languages.

The Modern Languages are taught by a competent Professor, at $7, each per term. Bills payable, in all cases, in advance.

Application may be made to the Principal,
S. B. PADDOCK.
Cheshire, Conn. March, 1850.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, MISS AYRES, Principal, No. 54 West Twenty-first Street, New York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D.D., No. 110 Twentieth Street; of Messrs. Stanford and Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq.

Sept. 2—tf

STATEMENT OF THE
"Mutual Benefit Life Insurance Co."
NEWARK, N. J.—On the First Day of January, 1850
OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,	6262		
" " during the year 1849,	1509		
			7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	
			$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29		
		$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death.

ASSETS

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, ACTUARY

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Seth Low,
Charles S. Macknett,	Edward Anthony,
Lewis C. Grover,	Andrew S. Snelling,
Thomas B Segur,	Randall H Greene,
Henry McFarlan,	Joel W. Condit,
William M. Simpson,	Isaac H. Frothingham.

ROBERT L PATTERSON, President,
JOEL W. CONDIT, Vice President,
BENJ'N C. MILLER, Secretary,
L. C. GROVER, Attorney and Counsellor,
JOS. L LORD, Agent, New York.
JOSEPH B. JACKSON, M. D., Med. Examiner, Newark.
JAMES STEWART, M. D., Med. Examiner, New York.

MEDICAL BOARD OF CONSULTATION.

Valentine Mott, M.D.; Jer. Van Rensselaer, M.D.

† In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4, 1850 tf.

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall street.—This company was incorporated by an Act of the Legislature of the State, and has now been in successful operation upwards of Four Years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent. per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent. thereof may be paid in cash, and a note, with interest at six per cent. given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets, explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.
PLINY FREEMAN, Actuary.
MEDICAL EXAMINERS—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St. Mark's Place.

TRUSTEES.

Morris Franklin,	John S. Bussing,
O. Bushnell,	Spencer S. Benedict,
David A. Bokee,	J. M. Wardwell,
Alfred Freeman, M.D.,	Cyrus Curtiss,
John M. Nixon,	Henry S. Seaman,
Henry A. Nelson,	Daniel S. Miller,
Samuel C. Paxson,	Isaac C. Cendall,
Jonathan K. Herrick,	John C. Beach,
William Coxe Dusenberry,	Pliny Freeman,
Jan. 29, '49,—tf	William Barton.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. *A Million of Dollars* securely invested in Bonds and Mortgages on real estate in this city and Brooklyn, and Stocks of the State and City of New York, and U. S. Government.

ALL THE PROFITS ARE DIVIDED AMONG THE INSURED.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Persons may effect insurance on their own lives, and on the lives of others. A married woman can insure the life of her husband, the benefits of which are secured by law for the exclusive use of herself, or of her children.

Clergymen and all others dependent upon salaries or their daily earnings are specially invited to avail themselves of a resource whereby their surviving families may be secured from the evils of penury.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

TRUSTEES.

Joseph B. Collins,	David C. Colden,
William J. Hyslop,	Alfred Edwards,
R. H. McCurdy,	Henry Wells,
Frederic S. Winston,	William Betts,
C. W. Faber,	Joseph Blunt,
John P. Yelverton,	Isaac G. Peason,
Theodore Sedgewick,	William Moore,
Stacy B. Collins,	Zebedee Cook,
John S. Swift,	Jonathan Miller,
John Wadsworth,	David A. Comstock,
S. M. Cornell,	Robert Schuyler,
Gouverneur M. Wilkins,	James Chambers,
John V. L. Pruyn,	Joseph Tuckerman,
Frederic Whittlesey,	Wm. J. Bunker,
Charles Ely,	Moses H. Grinnell,
John C. Cruger,	Eugene Dutilh,
Walter Joy,	Francis S. Lathrop,
Alfred Pell,	John C. Thatcher

JOSEPH B. COLLINS, President.
ISAAC ABBATT, Secretary.
CHAS. GILL, Actuary.
MINTURN POST, M.D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.
JOS. BLUNT, Solicitor. 501 Broadway.
August 18—tf

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt. Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

DOMESTIC SERVANTS.—Protective Agency (conducted by a Churchman,) at 66 Walker Street. The Clergy and Church Families generally, are respectfully solicited to *patronize* the "Protective Agency," which has been established expressly to supply "Private Families" with "carefully selected" servants—and efficient servants, (especially church-members,) with respectable situations.

Feb. 23 tf$

THE Seventh Term of the Retreat, a Church School for Young Ladies, under the charge of Miss Spaford on the School House Lane, 5 miles from Philadelphia, in a most healthy and beautiful region of country, will commence on the 10th inst. A few more pupils can be received.

April 18, 1850—8t

CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S. Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. I. F. Redfield, LL.D., Hon. Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

Single subscription, payable annually, in advance	$3.
" " 2d & 3d volumes, in advance	$5.
" " 1st, 2d, & 3d volumes	$8.
To Missionaries of the Church, Foreign, Domestic, or Diocesan, paying in advance at office of publication	$2.

Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

New Haven, January 1, 1850.

ANER BRADLEY, AGENT, *at Stanford and Swords'*,
6m $ 137 Broadway, New York.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home;* none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty-five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,	A. H. Pomroy,
William D. Eaton,	Henry Keney,
Chester Adams,	M. A. Tuttle,
George D. Jewett,	Elisha Colt,
Charles Boswell,	A. W. Butler,
Henry Perkins,	A. E. Burr,
William Mather,	Newton Case,
George H. Olmsted,	William N. Matson.
William T. Hooker,	

OFFICERS.

JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. MILLER, Sec'y.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, to wit—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 6, 1850—tf

GREAT AGRICULTURAL WORK!

THE FARMER'S GUIDE to Scientific and Practical Agriculture. By Henry Stephens, F.R.S.E., Author of the "Book of the Farm." Editor of the "Quarterly Journal of Agriculture," &c. &c., assisted by John P. Norton, A. M., Prof. of Scientific Agriculturs in Yale College, New Haven, Author of Agricultural Prize Essays, &c., &c.

This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best modes of ploughing, planting, haying, harvesting, &c., the various domestic animals in their highest perfection; in short, the *pictorial* feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is divided into four departments, distinguished by the four seasons of the year, commencing with Winter, and Prof. Norton's notes will be published as an appendix to each part.

Terms of the Work.—The American edition, the first number of which is already issued, will be published in semi-monthly numbers of 64 pages, with an English steel engraving in each number, of which there will be about 22 in all. ☞ Price 25 cents per Number, or $5 in advance for the 22 Numbers.

CLUBBING.

Three copies will be sent to one address for $12; Four copies for $15; Five copies for $18. Cash in all *such* cases to be remitted *direct* to the Publishers, and *not* through Agents.

The work can be sent in Numbers at periodical rates of postage, and mail remittances may be made at the risk of the Publishers.

AGENTS WANTED!

All orders and communications should be addressed, post paid, to

LEONARD SCOTT & CO., Publishers,
79 Fulton St, entrance 54 Gold St, N. Y.